

THE CHINESE RECORDER

VOL. LI.

AUGUST, 1920.

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CONTENTS

	PAGE.
EDITORIAL	521
What of the Inter-Church Movement?—After the "Inter-Church" What?—Church Militant Program.—Chinese Attendance at Tokyo.—Reform of Chinese Mourning Ceremonial.—Middle Schools in China.	
Promotion of Intercession	526
CONTRIBUTED ARTICLES	
"All authority is given unto me in heaven } and on earth." Matt. 28: 18	A. I. ROBB. 527
Christianity and Government Students—A Symposium	537
New Methods and Possibilities in City Evangelism	R. F. FITCH. 547
Gods and Demons	W. H. HUDSON. 550
Turki People of Chinese Turkestan	G. W. HUNTER. 556
The Identity of the Ancient Religions of } China and Scandinavia	C. WAIDTLOW. 558
The Law of Population... ..	E. MORGAN. 563
Results of the Year of the Inter-Church	TYLER BENNETT. 566
Notes and Queries	568
OBITUARY—Rev. Omar L. Kilborn, M.A., M.D.... ..	571
OUR BOOK TABLE	571
CORRESPONDENCE	584
The Two Emphases.—Salaries of Chinese Workers.—Dress Reform.	
MISSIONARY NEWS	587
Summer Vacation Schools and Elementary Education.—Students and Ministry.—Health Campaign in Foochow.—Gambling in Hangchow.—Canton Anti-Gambling Campaign.—New Methods.—Cleanings from Correspondence and Exchanges.—Personals.	
ILLUSTRATIONS.	
The Needle Pagoda, West Lake, Hangchow	Frontispiece.
The Pailo of the Public Park, Imperial Island, Hangchow	Page 550
Tomb of Hsi Hsi Lin, Imperial Island, Hangchow	551

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AUGUST, 1920

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Editorial

What of the Inter-
Church Movement?

THE Inter-Church World Movement has not done all it set out to do; it has missed the bull's eye, but has hit the target with a good margin. We are officially informed that of the budget of 336 million planned, only 220 million actually was apportioned to the churches, and of this more than 180 million has now been pledged with more to follow. Failure was, however, evident in the attempt to raise from "friendly citizens"—those interested in church work but who are not church members—forty million dollars for of this only about three million was pledged. A friend has intimated that in previous utterances the RECORDER was too optimistic about the Inter-Church; but if our memory serves us right, our optimism was in part due to his letters and altogether due to the information received. However, other editorial utterances on the question of funds to be actually available for mission work as a result of Inter-Church activities will show that we never anticipated that these would be as plentiful as some imagined. Our optimism is now merged into uncertainty as to the real causes of the situation. Criticisms of both individuals and methods, and explanations galore have come under our eye. In some editorial utterances we glimpse a lurking satisfaction over the way

the outcome apparently verifies the editor's possession of the prophetic foresight. Yet it is generally agreed by those who should know that the Inter-Church Movement is not a "failure," and if as one result the churches will have from two to five times as much as ever before for missionary and benevolent work, then it is a tremendously successful "failure". Let us have a few more such failures!

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After the "Inter-Church" What?

THE Inter-Church was an attempt to emulate the war drives for a wider purpose, but instead of one united appeal it presented a number of appeals simultaneously. It seems evident that even Christians cannot rise to their greatest heights of sacrificial giving when an appeal for the salvation of the world has to compete in any way with denominational propaganda. The spirit of Christian internationalism tried to utilize the spirit of nationalism which had passed the highest point of its trajectory. But it took too long for the Inter-Church to prepare its appeal; its best chance had already passed ere it could be presented. In thinking over this, we come upon another reason—the Christian forces are not yet sufficiently organized for a real world movement. The Inter-Church was an experiment, but the attempt to hit the psychological moment of greatest interest produced that kind of haste which really means less speed. It may be impossible for all Christians to think together theologically, but we need not yet conclude that they cannot work together for a great world purpose. We find, therefore, after further thought, that we are still optimistic! The Inter-Church Movement has had a tremendous and worth-while effect. As an experiment in Christian internationalism it has paid. It has pushed forward the problem of getting Christians to work together on a world-wide basis. It has been decided to continue the work of the Inter-Church World Movement for another year; a decision approved by all the members of the General Committee and forty-five State Committees. It will, however, be reorganized and work on a much reduced budget—not in excess of one million dollars. The next step may be something different, but we believe there will be a next step. The tide of desire for wider Christian co-operation is too strong; the Inter-Church Movement is part of a World Movement bigger than itself and that will lead to something better.

**Church Militant
Program.**

To fight evil is a negative method of social progress; only to fight evil and not to plan preventive measures is to achieve at the best a temporary success. Hence recreation and education as preventive measures are as essential as anti-vice campaigns. For instance, it is one thing to knock out the saloon, it is quite another thing and equally essential to find a substitute that will meet better the social need it has exploited. Yet the Church must be militant as well as pacific. Evil must be fought and anti-vice campaigns are necessary to give clean living a chance; not that people can be made good through legal measures, but that the social contacts with evil may be decreased. Campaigns against disease, gambling, or other vice, such as those indicated in our Missionary News Department, are a part of the Church's responsibility. If Christians do not, or will not, lead this fight against evil, who can or will? Such campaigns are concrete; they furnish an outlet for Chinese public opinion, which in many cases only lacks organization to become a live social force against evil. It is one way of proving the social, as well as the individual value of Christianity. Success like that in Canton and Fukien is worth having; it makes Christianity a widespread influence; it furnishes also an outlet for pent-up Christian energy. In the present welter of party strife in China such campaigns furnish practical opportunities of helping the country. A recent conversation with Mr. Chung Hui Wang, head of the Law Codification Commission in Peking, bears upon such campaigns. The question was asked as to the best way to proceed against the social evil. Mr. Wang stated that this institution is against Chinese social sentiment; this has tended in the past to make it furtive and secret, but it is now becoming blatant and more open. To combat it, Mr. Wang said, publicity is the chief method. To learn the facts and make them known is bound to make a difference, for, when the facts are made known, officials must act; that result we have already noticed in one or two instances. For those communities who desire to imitate Hangchow or Canton, we would say, first decide what is the most open vice in your community; do not tackle all of them at once. Then survey this vice; understand it. After that work up public demonstrations against it through some central organization. Last: present strong appeals to those responsible for public order. The silence and indifference of Christians with regard to public evils are weapons in the hands of public enemies.

Chinese Attendance at Tokyo.

THE question of Chinese attendance on the Tokyo Sunday School Convention was considered at a meeting of the Chinese delegation in attendance on the General Conference of the Methodists held in Des Moines. We note it is stated that every district conference held by the Methodist Church in China voted against Chinese representation at this Conference. The Chinese delegation at Des Moines, however, expressed their willingness to have China represented but were uncertain as to whether such representation could be brought about. They felt that if the sentiment in China is as it was when they left, but very little could be done. Dr. Joseph Beach, who had accepted a place on the program, excepts to withdraw therefrom unless Chinese sentiments in this connection change. We still wish that in addition to pressure being brought to bear by the International Sunday School Committee both at Des Moines and in China, something could be done to get the Japanese and Chinese Christians to discuss this problem together. That would be much better than any outside pressure. It would not take much of an overture from Japan along this line to start a break in the deadlock. The suggestion is made in the *China Christian Advocate* of July 1920, that missionaries from China might be present without violating patriotic feelings: some of these would, however, violate their sense of justice. A further suggestion is made in the same article that the missionaries of China and Japan should select a group of delegates to meet each summer alternately in Japan and China to discuss the promotion of amicable relations between the two countries. We should like to see Japanese and Chinese delegates also included, as in the last analysis they must settle these questions.

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Reform of Chinese Mourning Ceremonial.

AN attempt to secure "a mourning ceremonial nearer to human feelings and more suitable to the conditions of our modern life," is most interestingly treated in *The New China Review* for June 1920, by E. T. C. Werner under the title of "Reform in Chinese Mourning Rites."

The reformer concerned is Mr. Hu Shih, a scholarly modernist who has been earnestly advocating reform along many lines. The article, which is a translation of his own statement, gives his experiences in attempting to apply his ideas on the decease of his own mother. What he finally did is a combination of old and new ideas. It is interesting to note that he went back to a very early period as part justification of his attempt to reform these complex ceremonial mourning rites. He caustically criticizes many existing forms, showing their

fallacy and incongruity with a true spirit of reverence for the departed. In writing the biographical sketch of his mother he told the truth and eliminated all flowery and useless euphemisms. He distinguishes between a proper respect for the departed and the idea that their spirits need anything the living can supply. The outstanding result of his efforts was economy in time and money. He requested his friends to reduce the gifts made on such occasions. For the old sacrificial ceremony which would have taken seven or eight days he substituted one which was finished in fifteen minutes. The inscription was written out in full by an old friend including the dot on the 主. The burial ground was selected for practical and not geomantic reasons. Mourning which should have been worn for three years, according to regulations, was worn for a little over five months. For this the "indefinite mourning period" of the most ancient dynasties was quoted in justification.

Mr. Hu does not claim to have finally solved this intricate problem. But one can only admire the way in which he handled this delicate matter and registered real progress. This change from a complex to a simple ceremony he considers necessary to real progress. Furthermore, he feels that the men of to-day have not the time nor the attitude necessary to a successful observance of these intricate rites. It is evident that he feels the need of more sincerity in what is said and done in connection with the dead.

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Middle Schools in China.

MISS Conant, who visited forty secondary schools during her observation tour in connection with the women's conference held in Shanghai, January 1920, declared that everywhere she found a dire need for greater school facilities for the children from the kindergarten age to what is called the "middle school." It is her opinion that, inasmuch as most of the mission "middle schools" are so poorly equipped that they really fall far short of doing middle school work and are thus anything but a credit to Christian missions, the mission boards should make special effort to provide each middle school with well qualified native teachers part of whom should be graduates of normal schools in China. Miss Conant urged that the different mission boards refrain from increasing the number of schools until those already supported by them are provided with an adequate staff and equipment, and that Christians at home do their duty by the foreign students who come to this country to be educated.

—News Bureau, Inter-Church World Movement.

Promotion of Intercession

MILTON STAUFFER

' HENCE FOR ALL TIME HE IS ABLE TO SAVE THOSE WHO APPROACH GOD THROUGH HIM, AS HE IS ALWAYS LIVING TO INTERCEDE ON THEIR BEHALF." Heb. 7:25. (Moffett Translation.)

A PERSONAL MESSAGE FROM DR. W. H. GRIFFITH-THOMAS.

Who does not feel at times the temptation to slacken in service? We are "strengthened with all might" through prayer; we are kept "ready for every good work." His service is "perfect freedom" when prayer lubricates the life.

Prayer calls for definite spiritual attitudes. The first an attitude of listening,—*"I will hear what God the Lord will speak"*; the second an attitude of trust,—believing that God hears prayer; the third, an attitude of expectation,—feeling confident that God answers prayer; the fourth, an attitude of continuance,—assured that, though God delays, the answer will surely come. (Hab. 2:3.)

The Word of God must be utilized. Prayer is fed by promise. The Bible is the fuel of prayer. If in prayer we speak to God, in the Bible *God speaks to us*. The connection is intimate and essential. No one will pray long without feeling the need of his Bible. We must know the character of Him with whom we have to do.

Intercession must be prominent. We cannot forget that in the ascending climax of our Lord's work (Rom. 8:34) His intercession crowns all. His continued ability to save completely is based on His eternal life of intercession (Heb. 7:25). It is a startling thought that Samuel felt it would be a sin against God if he ceased intercessory prayer (I Sam. 12:23). Job found blessing for himself, when he prayed for his friends (Job 42:10).

We may well ask ourselves what place intercession has in our devotions. Does it come last or first? Is it summarized or detailed? Is it hurried or extended? May not one's spiritual life be gauged by the place occupied in it by intercessory prayer?

(Dr. Griffith-Thomas is visiting China this summer and addressing a number of Conferences for Chinese Leaders.)

Contributed Articles

"All authority is given unto me in heaven and on earth." Matt. 28: 18.

REV. A. J. ROBB, D.D.

ONE of my tasks of childhood, for which I am now thankful, was to commit the Shorter Catechism. The reply to the question, "What offices doth Christ execute as our Redeemer," is as follows: "Christ as our Redeemer executeth the office of a prophet, of a priest, and of a king; both in his estate of humiliation and exaltation." I think this statement as to the threefold office of Christ is accepted by Christians generally throughout the world.

I recently took Nave's topical Bible and counted the passages in which he relates to these offices. I found twenty-eight passages, some quite extended, discussing his priestly office. There are forty-six, much briefer, relating to his office as prophet, and no less than two hundred and eight passages setting forth the kingly office and authority of Christ.

While we cannot make it a fixed rule that the attention given to any subject in the sacred Word is a correct index of its importance, we can safely say that there is some connection; and this very extensive reference to the kingly office of Christ, almost three times as much as to both the other offices combined, certainly is confirmatory evidence of what the Bible so clearly teaches, that the kingship of Christ is of supreme importance, and that the fulness of his kingdom wherein he shall be all and in all, and his saints shall be sharers with him in his glory, is the consummation to which all things point forward.

But difficulty attaches to the understanding of this office as to neither of the others. So far as known to us, there is general agreement, among all who accept the Bible, as to the essential features of the prophetic and priestly offices of Christ. But when it comes to the kingly office, there is great variety of opinion and endless divergence of view. The very multiplicity

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

of statement and extended discussion in the Word gives room for divergence of view. A further difficulty is that while the essential features of Christ's office as prophet and priest have already been fulfilled, the full manifestation of the earthly phase of his kingdom still waits on the future. In this, as always, complete understanding of the prophetic word must wait on its fulfilment.

Under such conditions one can but speak with humility and as a seeker after truth. A reason for speaking to-day is that in the very strong emphasis that is being placed at present on the future of Christ's kingdom and the hope entertained of the very near approach of the millennial kingdom, there are some phases of this kingly office of Christ of no little importance that are either not understood or largely forgotten.

Please note the following passages:

"All authority is given unto me in heaven and on earth."—Matt. 28: 18.

"The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."—Acts 2: 34-36.

"Wherefore God also highly exalted him and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 9-11.

"He raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body. The fulness of him that filleth all in all."—Eph. 1: 20-23.

"When he had made purification of sins, sat down on the right hand of the Majesty on high."—Heb. 1: 3.

"But of the Son he saith, Thy throne, O God, is for ever and ever: and the sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1: 8, 9.

We might quote further at very great length but these will suffice for my purpose.

Please note that these passages are all in the past or present tense. While some of them quoted from the Old Testament were originally in the prophetic present, speaking of the future as though now present, as used by the New Testament writers they, without exception, point to some thing already fulfilled. Certainly none can question that the passages quoted refer to a completed transaction and that power and honor and glory have already been given to Christ.

Note further the limitless character of the dignity bestowed. All authority, all power, all dominion, all things in subjection under His feet, Head over all things to the church.

Also note that this honor has been bestowed on Him as a reward of His sacrificial suffering and death. "He became obedient unto death, yea, the death of the cross. Wherefore God also hath highly exalted him." "For the suffering of death crowned with glory and honor."

We draw the following conclusions from these and associated passages.

I. Jesus Christ is now a king.

II. He is king, not from any choice of men, but by the appointment and authority of God the Father.

III. God hath appointed him king as a reward of his redemptive work on our behalf.

IV. And finally, all things, except the Father who appointed him, are now under the mediatorial dominion of Jesus Christ.

There is a notion in the minds of some that Christ is not yet king. That He will not be king until men make Him such. They say He is now at the right hand of God, but not on His throne. But if the right hand of God be not the throne, where can there ever be a throne? The right hand means power. It means that God has conferred on him all the authority that ever lay in His own right hand. Just as Pharoah gave all the insignia of his own authority to Joseph and said, Only in the throne will I be greater than thou, and to the people said, Go to Joseph, so the great apostle, in writing to the Corinthians says that God put all things under His feet excepting Himself and that He must reign until all things are subjected to Him in fact as they now are by right of God's appointment. The transaction is complete in so far as his appointment and investiture with authority are concerned. It is incomplete in that His subjects have not yet in full acknowledged Him. To

illustrate: When King George of England succeeded to the throne of his illustrious father, the coronation ceremonies were held in Westminster Abbey. It was there that the crown was placed upon his head, and with rites of dignity and splendor befitting such an occasion he was formally invested with all the insignia of authority rightfully belonging to the ruler of a great people. As he left the place he was greeted by a mighty throng of people who rejoiced to look upon the face of their king and acknowledge him. We say with the greatest confidence that no one in that mighty throng raised the cry to make him king or to crown him. These transactions were finished. Yet to-day in the literature and songs of the church we read and sing to make Jesus King and to crown Him. Let us not for a moment question either the love or loyal sincerity of those who use these terms. They are just nineteen hundred years behind the times. Making Jesus king and crowning Him are transactions with which men had nothing to do, and which are already past. The kingdom of God is an absolute monarchy in which the sole duty of men is to obey. God established the kingdom and put the sceptre in the hand of His Son. "Yet have I set my king upon my holy hill of Zion." "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Men crucified Him: God crowned Him. "For the suffering of death crowned with glory and honor."

The coronation is past. It occurred when Christ arose from the dead and ascended into the heavens far above all might and power and dominion and every name that is named, not only in this world but in that which is to come. If you will read the twenty-fourth Psalm you will get part of the coronation music. That cloud of angels that met Him as He went up from Olivet—it must have been a cloud of angels for I am told that no man ever saw a cloud of moisture in the skies of Palestine at that time of year—that cloud of angels that met Him and escorted Him in triumph to the gates of heaven, burst into song as they approached the heavenly city. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in." And the answering cry comes back in antiphonal chorus from the waiting throngs about the gates, "Who is the king of glory?" And then the mighty harmony of myriad angel voices rings out together the majestic chant, "The Lord, strong and mighty, the Lord

mighty in battle." Again the refrain is heard, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the king of glory shall come in." Again the answering challenge, "Who is the king of glory?" And as the glad procession passes into the home of glory, all heaven resounds with the triumphal shout of thousands of angels, "The Lord of hosts, he is the king of glory."

About twenty years ago I was invited by a friend to go on a certain Monday to see the formal ceremonies connected with the taking over of the new territory, including this Island, which England at that time annexed. On Sabbath, just the day before, as we came out from church, we saw the Royal Standard flying from the Government House flagstaff. Curiously enough, it is the only time I have ever seen the Royal Standard of England. Our friend at once said, "Something has gone wrong and the territory has been taken over to-day." And so indeed it proved. Trouble-makers had stirred up the people and it was a good while before the people in some parts of the territory submitted to the new rule. But England dates her possession, not from the date that the people submitted but from that day when she unfurled the Royal Standard over that territory.

And in like manner, the universe has been formally transferred to Jesus Christ. His mediatorial dominion is over things in heaven and things in earth and things under the earth. The compact has been sealed and the investiture made, and it remains only for earth to accept His rule.

This may throw little light on the question, about which there is difference of opinion, as to the method the king will employ in bringing His kingdom to its fulness here on the earth, yet it may be of some value to remember that He is a king, and that the problem waiting to be solved in the world is not how to make Him a king but how to bring the world into subjection to Him.

But while it may throw little light on the future, it may help us for the present. Is it unfair to say that the greatest weakness of the church to-day is that a very great number of those who bear the name of Christ, neither know nor acknowledge Him as their king? They have accepted Him as priest but not as Lord. They rely on Him to save, but have not surrendered themselves to serve. An earthly king says, go, and we go. The king of glory says, go, and man says, that

does not mean me, or, it is not convenient. An earthly king says, give me your son to die on the field of battle that my kingdom may live: Give me your daughter to serve torn and bleeding men in the hospitals behind the lines, and—they are not held back. The king of glory says, give Me your son for My kingdom, your daughter for My service and they shall be to you as a hundred sons and daughters, and men are as though they heard it not, or say, He asks too much. The earthly king says, your silver and gold are mine; give it me. And the treasure is poured out. The king of glory says, give ME your treasures, and we give, yes, we in America give twenty-five million a year to extend His kingdom, and thirty million a day to defend our country's honor.

A few months ago I was talking with a missionary about the work and he said this in substance: "The trouble with a lot of our work is that we present Christ as a Saviour from sin and fail to urge His claims as Lord of the life. And a lot of people receive the sacrament of baptism who know nothing of their duty to Christ as their Lord and King." And he went on to say that he had determined never to accept any one for baptism who had not definitely accepted Christ as Lord for service.

Let us keep before us in our personal lives and in our work for others that we are ambassadors of a king. Let us serve Him as such and claim a like fealty from all His people.

But we wish to speak for a moment on the bearing of Christ's kingly authority on national life, for the reason that it is important, little discussed, and less understood. Owing to a popular theory that the state is only a social compact formed by mutual agreement, and not a divine institution, which is the correct statement, and also owing to a misinterpretation of that oft perverted verse, "Render unto Caesar the things that are Caesar's," etc., a great many people, even Christian people, think that God and Caesar occupy separate spheres which have nothing to do with each other. As a statement of fact, so far as concerns the world's political life as shown at the Peace Conference, it comes sorrowfully near to being true. The political life of the world is having little to do with God. In the main, the nations in their national acts and relations are as though God did not exist.

But we are concerned just now, not with what the nations think or do not think about God. We want to see what God says about the nations.

If we accept the fact that all things have now been committed into the hands of Jesus Christ and included in His mediatorial dominion, it will logically follow that whatever is said in God's word about the duty of the nations to God, is now true concerning their duty to Christ to whom all things have been committed. And one of the things that is said is,

I. ALL NATIONS ARE NOW UNDER THE RULE OF JESUS CHRIST.

"God rules the nations." They are under His moral law for conduct. It is a marvel that even in those nations which have most of Christian truth, men often deny or forget this, and are guided in their political relationships purely by expediency and not by right. The nations do not say, What is right? but, What is expedient? Yet, this does not alter the fact of God's government, and the moral obligations of nations to do his will. God does not say to the man, Thou shalt not kill, and to the nations, Thou mayest destroy at will. He does not say to the individual, Thou shalt not steal, and to the nation, If you have the power to take, it is nothing to me. Did it ever occur to you that almost one-third of the Bible is addressed to the nations as such? That nations are declared to be guilty of every sin of the individual? That they are exhorted to repent and turn to God? That they are condemned and destroyed for sin?

There is a law, universal in the whole physical and spiritual world. "Whatsoever a man soweth, that shall he also reap." That law says to the individual, "The soul that sinneth, it shall die." To the nation it says, "The kingdom and nation that will not serve thee shall perish, yea, that nation shall be utterly wasted." That is the word of God and that is the story of history. While it may seem true that

"Careless seems the Great Avenger, History's pages but record
One great struggle in the darkness, 'Twixt old systems and
the Word;

Truth forever on the scaffold, Wrong forever on the throne.
Yet, that scaffold sways the future, And behind the dim
unknown,

Standeth God within the shadow, Keeping watch above his
own."

God's harvest time is not often announced, but it always comes in his fulness of time.

Three hundred years ago the American colonies began the institution of human slavery. While, owing largely to economic conditions, it became localized, it continued under national and constitutional safeguards, and was a national sin. Two hundred and fifty years passed, and then God's harvest time came. Four years of bloody fratricidal strife, a million graves on the nation's fields of battle, a legacy of six billion dollars of debt, and wounds in the social and political body that still show scars was the harvest that we reaped. President Lincoln, in his second inaugural address said in substance, "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. But if God wills that all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and that for every drop of blood drawn by the lash, another shall be poured out on the field of battle, yet, as long ago it was said, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

Recount the crimes that some of the nations of Europe have committed within the past twenty or thirty years in the wilds of Africa and S. America against ignorant and innocent peoples, and see how exactly these very same atrocities have by wicked and cruel hands been visited on them. Are these things simply the happenings of chance or are they the reaping of what has been sowed? There is only one answer. The kingdom is the Lord's and he is the governor among the nations.

II. Another thing that is said in this Word about the nations is that **THEIR LIFE AND DESTINY AS NATIONS DEPEND UPON THEIR ACKNOWLEDGING AND SERVING JESUS CHRIST.**

The past has seen the birth and death of many nations. By what law do they live and die? There are almost as many opinions as there are writers of political philosophy. I remember that the question was frequently debated and of course settled by students of a generation ago. God's answer to the question is clear in His Book. The second Psalm is a fairly complete statement of God's system of political philosophy. The gist of it is this: That he has appointed his Son a king with power of life and death over the nations, and the closing verses tell how the nations may escape destruction. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Jesus says, Serve me and live. Take counsel against me and be dashed in pieces like a potter's vessel. This is the voice of history. Take this proposition for a text: that national life and destiny depend upon service to God, and then read the history of the world for an illustrative sermon.

When the children of Israel came out of Egypt they wanted to go peacefully through the land of the Amaleks. Amalek withstood them. Four hundred years later the word of the Lord came to Saul by the mouth of Samuel the prophet to go and smite Amalek and destroy it utterly. Why? Because of their sin of four hundred years before. But the individuals that withstood Israel had been dead for 350 years. Why visit their sin on the fourteenth generation? And the answer comes back. It was a national sin, and after four hundred unrepentant years, God's harvest time has come and the nation reaps what the nation sowed.

The seven nations of Canaan cast out before Israel are examples of the same thing.

Turn to the graphic picture of Daniel. "Belshazzar the king made a great feast to a thousand of his lords and drank wine before them" from the holy vessels of God's house.

"*In the same hour* came forth fingers of a man's hand and wrote upon the wall."

"*In that night* was Belshazzar the king of the Chaldeans slain."

There in a picture is the story of national death—sinning, sentenced, slain.

I am not forgetting that the nation in which we have our work, and its neighbors, have unbroken national history running back to the very dawn of authentic history, and fully believe that with nations, as with men, the times of ignorance God overlooks, and we need scarcely wait to suggest to you that the little light of the past century and the increasing light of the present is setting before these nations for their choice, blessing and cursing and life and death, and that in the final decision it will not be the number of gunboats, or the extent of national wealth, but the answer to the question, What have we done with Jesus called the Christ, that will determine national destiny? Once to every man and nation, Comes the moment to decide, In the strife of truth with falsehood, For

the good or evil side. To-day they are sowing ; to-morrow they will reap.

Men, in writing history, tell of the battles in which nations are overthrown. God, in so far as he has written history, tells of the sin which led to their destruction.

I have tried to set before you two main facts.

1. That Jesus Christ has already entered upon his mediatorial dominion.

2. That this dominion includes the whole moral and material universe ; that not only the individual, but all the business, social, and political organizations and relations of men are called to be subject unto Him. We have spoken particularly of the political because the Bible emphasizes it, and because it needs emphasis.

Let us keep in mind that Jesus Christ has planned and is preparing a glorious and blessed consummation for His kingdom here on the earth. That it includes the nations. That the consummation is thus described : "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever." That by whatever steps this consummation is reached, whether by the sudden and violent destruction of the existing order, or by the more gradual operations of his Holy Spirit now working in the hearts of men, this principle holds good, that nothing will be needlessly destroyed. That he who said, Gather up the fragments that nothing be lost, will reject nothing that the Spirit through his people has builded here of gold or silver or precious stones. That to-day is the day of grace. To the individual for personal salvation ; to the nations, for continued national existence. "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. 18 : 8-9.

"Kiss ye the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in Him."—Psalm 2 : 12.

Christianity and Government Students—A Symposium

THE questions which are the basis of this study were answered by those engaged directly in work for government students. We have decided to put together answers to each question indicating in each case the place concerned.—EDITOR.

(I) What is the attitude of the Government Students toward Christianity?

1. One of growing interest. (Taiyuan.)
2. In general, government school students adopt a friendly attitude toward Christianity. (Changsha.)
3. It is more friendly than it has been in the past. In their minds Christianity represents a break with the past and the past isn't popular with the students in *Hangchow* just now; the students too are more serious.
4. The present condition of the country makes the students more open-minded than they have ever been before. They see the need of character and they see also the results of Christianity. This new tide of popular thought ought to be used to attract men to Christianity. (Canton.)
5. Government school students are not exhibiting any particularly marked desire to study Christianity or to affiliate with Christian organizations, but, in the main, are quite willing to give attention to such invitations and opportunities to learn about Christianity and related subjects as are properly put before them. (Nanking.)
6. Among approximately 3,000 Chinese students in *Tokyo*, 100 are Christians; another hundred are mildly interested in Christianity; the rest are indifferent, but more open-minded than their fellows in China; opposition *nil*, though such magazines as "The Renaissance" are eagerly read.
7. The group of government school students we are reaching with the Christian message are open-minded. We have a large percentage of them who are coming into church membership. However, we are reaching a comparatively small number of the great group of these students. It is safe to say that the attitude of the majority is that of indifference, though in general

the attitude of both teachers and students is more favorable to Christianity than it was a few years ago. During my four years in China I can see a marked change in this direction. (Canton.)

8. The government school students of *Soochow* have not been exposed to the teachings of Christ. Until last spring, as far as I can learn, none of them were Christians. Possibly, as a whole, they are prejudiced against Christianity, but there is an increasing number of them open-minded on the subject. One of their teachers, himself not a Christian, has expressed the hope that we would do something to help his students, since they had all the temptations of mission school students without any of the uplifting influences of Christianity. Another prominent educator, while not a Christian, felt that his school ought to be run according to Christian principles.

9. There are three attitudes which obtain in *Kaifeng* :

(a) Most students are neither favorable nor unfavorable to Christianity; they do not express any definite judgment about it.

(b) A smaller number of students are willing to go to the churches, to the Y. M. C. A., and to listen there to addresses and to join Bible classes. They speak well of Christianity as a good thing for society and as able to save China.

(c) The smallest number of students oppose Christianity. Some do it because they come from places where they have seen poor churches, which has made them prejudiced against all; some because of their reading of modern magazines which oppose Christianity, and some because they have objections against all religions.

10. Quite ready to study it and increasingly willing to embrace it. It is easy to organize Bible classes of students in any government school where there is a tactful leader to make friendly contacts. In at least one government school, the entire student body has expressed a desire to study Christianity. There is a manifest desire among the students generally to know more of Christianity; to know whether it holds the possibility of national salvation which the Christians claim for it. The situation in China might be summed up as follows :

(a) Willingness to openly study Christianity.

(b) Increased respect for Christianity.

(c) Hope in Christianity—or perhaps hope that Christianity will save their country.

(d) Growing willingness to accept Christianity. (General.)

(II) Along what lines have you found the best approach in influencing them for Christianity?

1. Friendly intercourse. Bible study groups. (Hangchow.)

2. (a) By Y. M. C. A. methods, organization of athletics, and social meetings; also the teaching of English in colleges.

(b) By public lectures on the social message of Christianity.

(c) By Bible Classes. (Taiyuan.)

3. Daily contacts in the Association dormitory and English classes, followed up by personal interviews and Bible classes have resulted in bringing men into an active faith in Christ. (Tokyo.)

4. Physical work, consisting of helping organize athletic leagues has been an effective way to get in touch with the students. Social service work has attracted a number. A Bible study school with attractive music and lectures works well. (Canton.)

5. Inner circles of Christian men in the schools.

Friendship, socials, Bible study.

Small informal conferences.

Opportunities for unselfish service.

Athletics, especially inter-scholastic athletic leagues.

(General.)

6. Physical work in the schools and Y.M.C.A. gymnasium. Athletic meets. Lectures especially for students covering general and scientific topics. Literary Societies and Debating Contests. Social gatherings in the Association building. Personal calls and friendships. Attempts to assist in promoting social service activities by the students, such as free-schools for poor boys. An attitude of sympathetic understanding of, and interest in, their problems is requisite to the friendly response of the students. (Changsha.)

II. The two best lines of approach are those of social service connected with Bible study and athletics. We have not always connected our athletic teams with Bible study, but I think this can and should be done. These are the two best lines of approach. Meetings in our auditorium with educational lectures and social evening programs have also been used. (Canton.)

12. By being real friends with the fellows, we have been able to lead some of them into friendship and fellowship with Christ. By taking a genuine interest in the things in which the students are interested and by trying to be of real service to them, this friendship has become possible. We visit the schools, help out in athletic contests, speak before the literary societies, attend the students' shows and celebrations, invite the men to our homes for socials, teas, etc., and teach groups of them English and Bible. The last is the most successful means of influencing them for Christianity. (Soochow.)

13. The personal influence of the lives of certain outstanding Christian teachers is of first importance in influencing students for Christianity. The preaching and personal relationships with students of a very limited number of pastors should also be mentioned. Another means by which marked interest in Christianity has been aroused is that of specially arranged meetings where students are addressed by outstanding Christian leaders, both Chinese and foreign. Any list of ways and means by which interest in Christianity is aroused in initial stages should also include the English Bible class work. (Nanking.)

14. The best line of approach in *Kaifeng* is undoubtedly the appeal to social service and patriotism. The first to be approached are the leaders among the students; they are most interested in new ideas. If such men are told, "China is in a bad condition, her social life is corrupt; we must help her and do social service," they always respond, and are willing to listen to talks, to join Bible classes, and to take a share in expressional activities on that basis. Then they can be brought to see that Christianity is the only power that can give strength to do what is needed. A line of argument that appeals is this: To help the country two things are needed:

(1) Courage.

(2) A clearer vision, which cannot be had if the heart is full of sin; Christianity alone is the power which purifies the heart.

In this work of approach, it is most essential to keep the complete confidence of the students by never making any promise that cannot be kept.

(3) To what type of Christian work do they respond most quickly?

1. The social. (Taiyuan.)

2. Social service. (General.)

3. They come out perhaps quickest to specially prepared big meetings. The smaller group meetings, however, are more fruitful. (Hangchow.)

4. A Christianity of action. They respond to social work very readily. They desire practical demonstrations. We have had students making a survey of the gambling evil in *Canton*. They were enthusiastic about the work.

5. They respond best to a program of social service so far as winning men to church membership is concerned. The most popular appeal is through athletics. This wins the quickest response and in one sense it is "Christian work". (Canton.)

6. The non-Christians as well as the Christians are deeply interested in helping poor boys get an education. One of our government schools has three schools for poor children conducted by the students. The few fellows who have become Christians have led their fellow students into our English and Bible study groups. (Soochow.)

7. Bible-study. Addresses on such subjects as Christianity in its relation to life, Comparative Religions, Christianity and World Problems, etc. Evangelistic Campaigns conducted by men who have the student view-point, and who use what perhaps may be called a reasonable or persuasive method rather than a super-dogmatic one. (Changsha.)

8. Bible study classes get perhaps the most ready response from students. In this connection the fact must be faced that where the opportunity to gain a certain knowledge of English from the class sessions is especially good the response is stimulated. Bible classes among government students conducted, however, entirely in the Chinese language are a success, particularly in those cases where the teacher is of first rank. Any series of wholesome, well planned social entertainments or fellowship gatherings draw students quite generally. Special addresses touching on the practical applications of the Christian message draw students quite well. In actual social service work the call for students to serve as voluntary teachers in free schools for poor boys or coolies meets with a fairly good response. (Nanking.)

(4) How do they fit into the Christian churches? How do the Christian churches attempt to meet their needs?

1. Not easy—I think due to the scarcity of this type of man within the Church and the prevailing impression that the Church is still controlled by foreigners. (Taiyuan.)

2. One or two of the churches make special efforts to reach government students and with some success. These two churches extend social courtesies to students and arrange through the Y. M. C. A. for Bible classes for them. (Hangchow.)

3. Many of the students whom we have touched and aided in making a decision go into the churches. However, many do not regularly attend for there is no student Bible class in the church. (Canton.)

4. As soon as possible they are introduced to the churches of the city and in quite a few instances have joined classes in churches. Generally the churches have no special facilities for meeting the social needs of this special group, hence are not as attractive as otherwise they might be. (Changsha.)

5. The churches do not plan any special work for them. There is no special attempt to meet the needs of this class of men. A very small percentage of them become workers in the churches. One church in the government school section has a night school taught by students who are directed by the Association. In some cases (very few) they teach Bible classes in the churches. (Canton.)

6. Slowly and painfully in most cases. Churches attempt to meet their needs by providing special classes, frequent socials, democratic clubs, which give students a feeling of sharing in the church activities, etc. Others have special committees for government school students. The most effective way for holding the men is for friends not only to bring them to the church but to actually follow them there and stay by them until they have made their contacts. These efforts have resulted in bringing a large number of government students into the Christian life. (General.)

7. The work for the government school students in *Soochow* is new. The first group in English and Bible study was begun last year by Rev. F. H. Throop. His splendid service led some of the men into the Church last spring and

others are now being prepared for baptism. The Church has welcomed them warmly and they will find fellowship with Christian students of Vincent Miller Academy as well as with the other members of the Church. There are five churches in *Soochow* with such mission school membership, where government school students can find congenial company in connection with their church life.

8. Generally speaking government school students do not fit into the life of the churches. It appears, however, that they are increasingly coming to understand the purpose of the churches and also appreciate to a certain extent the Church's problems and difficulties and are correspondingly adapting themselves to the situation as they find it. From personal observation and conversation with students I would venture the opinion that the churches which have made noteworthy success in measuring up to the needs of government school students are decidedly few. The improvement of the preacher's message and the creation within the Church of some simple student organization where there would be fellowship and occasional social gatherings for student attendants and their friends, seem to many students the two advances most needed. (Nanking.)

9. Depends largely on the leaders of the churches.

(a) Some leaders have a preconceived notion that students will not enter churches, and furthermore that if they ever enter they do not join whole-heartedly.

(b) Some are desirous to see students join the churches, but they do not sufficiently enter into their circumstances; no young man is without some faults, and there are church leaders who show little indulgence, for example, when a student misses a church service.

(c) The proper way is to treat each individual student according to his personal needs and with appreciation of his circumstances, to give him at once some share in the Church's work, and not expect from him only that he come to church on Sundays. (Kaifeng.)

(5) What has been the outstanding features of your work in connection with these students?

1. Athletic work, social service, Bible school. (Canton.)

2. Good numbers at Sunday lectures and Bible classes; interest in athletics stimulated; and friendliness with Christian workers. (Taiyuan.)

3. The promotion and teaching of Bible class groups in which special emphasis has been placed on the social fruitage of lives fully committed to Jesus Christ and His message and program of the Kingdom. (Nanking.)

4. Ease of contact. Open-mindedness of the students. Regularity of attendance at Bible-classes. Willingness of a good number to accept the Christian Faith. The desire of the students to know what Christianity is and can do for men. (Changsha.)

5. On the last day of "the week of prayer for students," November 16th, Rev. Z. T. Kaung, of Huchow, delivered a strong evangelistic message before the *Soochow* Student Union on their "decision day." The meeting was primarily for the mission schools, but a select number of representatives from the government institutions were present. A goodly number of students from both the mission and government schools took a stand for the Christian life—this together with the fact that our study groups have been strengthened by an addition of over fifty men this fall, has been the most encouraging feature of the work.

6. Over twenty students opened their hearts to me and told me about sins that they have not mentioned to anybody else. I on my part have promised not to speak of the matter to others, to pray for them and to help them in every possible way. My advice to each was :

(a) To give thought each day to two or three helpful maxims from the Bible, from the Chinese sages, or from great Western men,—this being meant to lead them on gradually to Bible study.

(b) To talk with God about everything in which they are concerned.

(c) To render each day some service to somebody.

Every time I see these friends I ask them, "Are you every day doing the three things I mentioned to you?" (Kaifeng.)

7. A Student Social Service Club has been a part of the work since the visit of Eddy in the spring of 1918. These men (about a hundred and thirty of them) attend a meeting every Sunday afternoon for Bible study and talks on service. Growing out of this has come some service but it is not as effective as it should be. We hope to make it more so. This

Club holds a summer student conference attended also by students from the mission schools and Y. M. C. A. who act as leaders. Through this club a large number of students have been brought to baptism.

We have 350 of these students in our regular membership and they come into the regular activities, seeming to prefer to have no distinction made between them and the other members. Many are in the gymnasium classes and Sunday Bible study classes.

Another interesting thing about the work with this class of men is the class of physical directors who come for training for eight hours a week. They come from the government normal school and that school pays the membership fee for them. There are about forty in the class. We have no restrictions made on the religious work we do with them in the building and all are in Bible study classes. From this class two men have been baptized recently. We find it better to do work in the building with a small number and not having restrictions put on us rather than going to the school and doing a broader work in which there is no Bible study.

We conduct the volleyball, basketball, hockey, baseball leagues for the government school students and this gives us something of a hold on them. We have not connected religious work directly with these leagues as they have in Hongkong. I think we should do so.

I am sure that the plan to win these men in *Canton* is that plan which will be a call to service based on the study of the teachings of Christ.

It is my hope that in *Canton* we shall eventually have at least ten student workers directly connected with the congregations of the city, one man to each church with definite relations to the students of one or more schools in the vicinity of the congregation with which he is connected. It will be the work of these workers to connect students with service activities held in the church buildings, to promote athletics, and social life among the groups of students. The basis of all this work should be Bible study with service running from the study.

The ideal plan would be to have these men paid by the churches in which they work, though the Y. M. C. A. can pay them if necessary. These men should be young fellows who are just out of school and they should be on a staff under one head secretary who would naturally be the head of the student

work of the Y. M. C. A. This would be a nonmembership type of work. I think we will have such a plan in operation in *Canton* some day.

Last summer we used the students of the mission middle schools as teachers in summer vacation Bible schools in some of the churches of the city. This summer we expect to extend this plan and use students from the private and government schools as well in this work. I believe that we need to study how to use the vacation periods of students in our schools to help the churches to become awake to their social service opportunities and to connect the students with the church and church workers so that they will naturally choose the ministry and its allied professions of medical and educational work as their work for life. (*Canton*.)

A Summary of Answers to all the Questions.

Speaking as an Association secretary my experience leads me to say that the government school students of *Nanchang* are not at all hostile toward Christianity, in fact they are decidedly friendly when they understand what one is driving at. They have responded to every approach we have made during the past three years. Unfortunately most of them are *uninformed* about the fundamental teachings of Christianity as there has been no organized and united program of work for reaching them. The student problem in this city has not yet been attacked in a large way either by the church or the Association. We have found, however, that as soon as a student's attention is challenged he responds readily. If the challenge has no punch in it, no interest is aroused. Students very soon detect a lack of reality in any message.

We have carried on a rather loose program of work in the schools of illustrated lectures, demonstrations of physical and educational progress, prize essay contests, Bible classes, English clubs, athletic contests, and friendly personal intercourse. This has been done with the hearty approval of the school principals and the commissioner of education.

In order to win and hold the interest of students the approach must be made along the lines of friendship—the more personal and intimate the better. Discussion groups which take up public and individual problems are the vehicles which lead logically and directly to the Christian appeal. An abrupt approach to the teachings of Christ usually ends with but one contact.

2

New Methods and Possibilities in City Evangelism

R. F. FITCH, Hangchow.

WHY is it that, relative to our educational and medical work, we seem to hold our evangelistic work in low esteem? Why is it that, in order "to save the situation," we unify and correlate our educational and medical work and let our evangelistic work drift on, disunited and unco-ordinated? Why is it that these former methods of effort are strong enough to hold their own in our cities, the centers of China's civilization, and our evangelistic work seeks the easier avenues of approach in the country towns and villages? Why is it that in our schools and hospitals we select, with great care, men who are specially trained for various branches of education, medicine, and surgery, men who are specifically qualified for meeting those needs that are inherent in the students and in the masses who are to be healed? Why is it that, in a far larger and more complex situation, where spiritual sickness and ignorance are so widespread and so varied, we choose a type of man who corresponds to the general practitioner in medicine and the common school educator in school work? Why is it that we, who are engaged in the problem of city evangelism, a problem far greater than the administration of a hospital or of a university, are without a vision, without a unified plan, without an adequate conception of the task and the workers needed for that task? Why do we admit that it is of extreme importance that a man have special training in a subject such as physics so as to teach a small body of fifteen or twenty young men, and then fail to realise that it takes a man of yet broader training to bring the Gospel to men of commercial experience in a Chamber of Commerce, or to the members of a Lawyers' Association, or to men of political thinking in a Provincial Assembly, or to serious inquirers in the realm of comparative religion, or to mass opinion as it is daily reached in the secular, not in the Church, press?

These tremendous problems exist, clear, specific, varied, but if we confine our clear and definite planning to physical and mental defects and leave these other problems of the human spirit to the common practitioner, we shall fall lamentably short of the glorious opportunities that are before us. Nor do I wish to be misunderstood in this connection. Do not think that I

have a low regard for the ordinary preacher of the Gospel or for the "common practitioner" in medicine. I have most emphatically as high a regard for him as for any other man. But as we look back in history we see that progress is most evident when side by side with those men who do the splendid rank and file work, there exist those men who pave the way as explorers, discoverers, pioneers, seers, and prophets. In church work we shall continue to depend upon our pastors, those who labor day by day with their flocks and who lead them in their thoughts, devotion, and labor. All honor to them and no higher honor to any other man. But we have learned that the function of a pastor is a specific function and not a general one. If to his work as pastor he be made to organize settlement work and various forms of social service, his power as spiritual leader is weakened, for very lack of time to apply himself. In such things if they are undertaken, he should have a helper, who is trained and qualified and who can do with relative ease what might be a burden to the pastor.

Can we look over a city as we look over the pupils in a school, as we look at the patients in a hospital? In so doing shall we not realise how great and how serious is our task, in the defensive work of building up a strong Church, united in aims and effort, and in the offensive work of bringing our message and spirit into the ranks of brainy and determined men? For this work are the foreign missionaries, who are pouring in in ever-increasing numbers into this land, the best qualified for the task, or are we simply as pioneers for the training of better pioneers, besides whom we may have the privilege of standing and who shall do the task better than we could hope to do?

I have first hammered away at these fundamental principles because I often wonder whether as such they have begun to enter very much the missionary consciousness. Now let me come down to a few concrete applications, most of which we are planning for in Haugchow and some of which we are already beginning, and yet feebly as compared with what we should do.

Evangelistic work must be unified, co-ordinated — even as a school or hospital is unified—in its activities and aims; based upon a diagnosis of the city where it proposes to operate. To accomplish this it ought to have a central committee and a general secretary, first a foreigner perhaps, with a Chinese of the very highest grade in preparation to take his place.

There should be a secretary for city evangelism, mass evangelism, who can utilize the best preaching material in the city, who can select from the churches and chapels ushers and lay workers, for the carrying out of special tent meetings, for the organization of special services for special classes of men. He could also give his time to the development and encouragement of tract distribution, securing volunteer workers.

There could be a special secretary for the study of the problems of the thinking classes in the city, men who study philosophy and Chinese religions. Our rank and file pastors are often unable to cope sympathetically and intelligently with these men and if they could, the time required for such work would lessen their efficiency as pastors. Such a secretary could get into contact with groups of scholars and develop special Bible classes in the various churches, thereby linking them up with these churches.

There ought to be a secretary for press and publicity work. In Hangchow our work has extended out somewhat into the province and into Shanghai and other papers, and we give an annual dinner to the editors of our city, with the result that a press that was anti-Christian is friendly to us and our work.

Could there not be a secretary for Inter-Church Social Service, to help the pastors in their churches, to aid the members in their social life and in their social contact with their immediate neighborhood, so as to extend and improve the opportunities for personal work, and the influence of the Church?

In some places a secretary for Sunday-school work could also be used to advantage, including work in the out-stations.

I would suggest a woman secretary for women's work, one who in the various churches could develop mothers' meetings, classes for women, and play work for children. I know a Chinese woman who has unusual charm and consecration for such work and it is a pity that such a one or one like her is not available for all the churches in our city.

These conceptions involve the building up of a Church that is strong within, that sees the needs of its city and hence seeks to function more completely to meet those needs.

Why do we ask for a half million for a college and not an equal amount for city evangelization? Money wrongly used might kill a Church, but rightly used it could utilize the splendid material we are constantly losing, and build up yet more enthusiasm, consecration, and hope.

Are these ideas inconsistent with the belief in the Spirit of God as being a need fundamental to all spiritual life and to all church progress? I believe not. I emphatically believe not. The Spirit of God was He who moved in the prophets, in Christ, and in His disciples; the Spirit of "wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."

He is also the Spirit of Truth that is to make men free, and if we are to bring Him into human life, we must, out of loyalty to Him, be true to conditions as they actually exist, to specific needs as they actually prevail, in order that God's Kingdom may come, that His will may be done on earth as it is in Heaven.

Gods and Demons

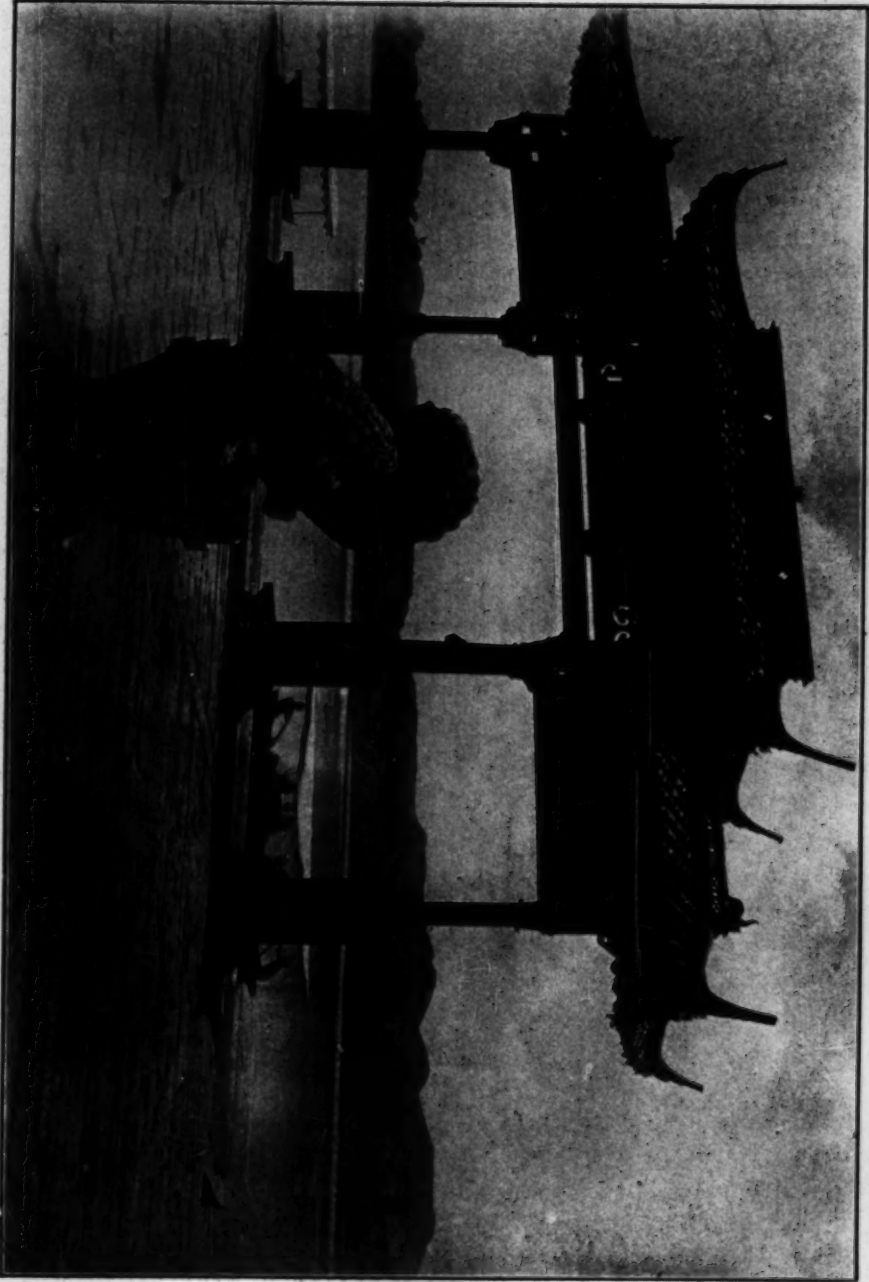
W. H. HUDSON

SOME CURRENT CHINESE CONCEPTIONS.

IMPRESSIONS formed and conclusions reached after twenty-five years of direct contact and close association with the Chinese of N. E. Chekiang and S. W. Kiangsu may be taken as suggestive rather than conclusive. A field evangelist is at close grips with Chinese life, especially in problems that arise in the readjustment of Christian converts. Appreciation of psychological phenomena has a work value beyond mere curiosity; surely, soil-knowing aids seed-sowing. No reference is made to any existing literature; this paper is limited to presenting current beliefs and indicating actual attitudes. To the average Chinese, the Spiritual World is a counter-part of the physical, inhabited mainly by gods and demons (*shen* and *kuei*).

I. MONOTHEISM.

Most if not all Chinese do, at some time or other, believe in and act as if there was a great, mysterious Power, usually far away, but on occasion, suddenly and dreadfully near. Such a Being is so exalted, so remote, so absolute, that it is useless to attempt direct access. As the highest earthly authorities are approached through lower officials, it is only natural and logical to deal with lesser deities in order to secure favor or avert



THE PAILO OF THE PUBLIC PARK, IMPERIAL ISLAND, HANGCHOW.



TOMB OF HSÜ HSI LIN, IMPERIAL ISLAND, HANGCHOW.

disaster. The usual attitude of the individual seems to be avoidance, evasion, ignoring or forgetting, rather than positive denial of a God Most High.

Agnostics are far more numerous than atheists. If a bargain could be struck, perhaps the majority would agree "If God will let me alone, I will let God alone." Practically, all that mere natural religion can teach and all that popular tradition filters down to them fail to make the One-God idea attractive, constraining, or satisfying. Even if there should be One God Almighty as an ultimate, stupendous fact, yet there are so many immediate, pressing facts as to crowd Him out of consideration. If a man can have his own will and way in this world, by a straight or even a devious course, he will take a gambling chance of dodging the Deity throughout the eternities, provided of course that he has living sons or grandsons to remit spiritual equivalents of material necessities to his disembodied spirit. Conjecturally, as the God-personal, Father-god idea faded from the Chinese conscience, ancestor-worship came in, so that the living must provide for the dead. Only a real revelation and continual fresh manifestations of spiritual power can dislodge this Gibraltar of anti-theism from the inner soul of the Chinese people.

II. POLYTHEISM.

Throughout the country districts, near the sea and in the mountains, gods are supposed to be present in tides, running streams, shady groves, and high places. These may be approached, propitiated, even hood-winked, into temporary sympathy or service. They regard the lesser gods as holding original jurisdiction over limited domains like officials subordinate to an emperor. These lower orders may bestow favors or avert dangers—for a consideration of course. The development of idolatry has overshadowed rather than undermined more primitive conceptions. The educated say there is a need for the Goddess of Mercy, so we have one; a God of War is essential, there he sits in his temple. Images or idols merely materialize the instinctive craving of the ignorant or pious.

Devout persons accept all the gods on the calendar and are ready for more if aptly proposed. While worship may win or even compel favor, it is more assuring for the work-righteous soul to murmur many prayers, refrain from comfort in sleeping, abstain from meat, and so win merit rather than

expect favors or find mercy. Ready made, registered petitions may be purchased by busy people or orders given for future delivery. The crusade against idolatry, just after the revolution, has subsided; many temples have been repaired and the images restored. To destroy is not enough, something better must be put in place of the old.

III. PANTHEISM.

That god or good is in everybody and in everything is a latent doctrine, felt rather than believed, stated, or defined among the people. In effect, a Chinese can profess atheism, practise polytheism, and admit pantheism without embarrassment. His intellect, feelings, and will seem to be in separate compartments; his ideas, emotions, and volitions appear to oscillate in separate parallel grooves, without connection, conflict, or consequence. If a Chinese thinks, he is atheistic; if he feels, he is idolatrous; if he wills, he is materialistic. In the same breath he can say, "I have three souls, only one soul, no soul at all." Mass psychology must explain much of the religious paradox. Conscience can go into winter quarters until spring-time calls him to ancestral graves. Idols may be forgotten until a caustic question hurries him after incense. In trouble, he suspects divinity in heaven, earth, and everything else; out of trouble, in comfort he is likely to be non-theistic entirely.

IV. DEMONS.

While the conception of God is confused and contradictory, the ideas of demons, devils, ghosts, goblins and such like are more distinct. The word most in use is *kuei*. A demon is the shadow or projection of a once living being passed into the spirit world. If a man is six feet tall, his spirit or ghost will be the same. If corpulent, or lean or short, his demon will be identical and easily recognized. While convinced that the dying soul divides into three, one for the death-chamber, one for the tablet, and one for the grave, yet by a sort of mental gymnastic, the unity of the individual is preserved with much the same characteristics and tendencies as in life. The gentle become gentler, the cruel more cruel, but good and bad are likely to become malevolent if those who enjoy life provoke or fail to please them. The most indulgent father in life will after death bring disaster upon his surviving son if that son

fails in ancestral sacrifices. There may be a safe and happy home for the departed, but they are all more or less dependent upon the living for transmitted supplies sent from earth usually by fire. Foods dainty and varied are presented, the spirit expected to come and sip the essence something like the humming-bird, leaving the material substance for the offerers to eat. Money, clothing, furniture, houses, boats and even motor-cars are sent over by burning paper effigies. Commercially the sale of spirit money runs into the millions annually. As the dead are supposed to resent the fact of being dead, the disembodied spirits have a constant grudge against the living and are ever alert to do harm. The struggle for existence in the living China is nothing to be compared with the scramble in the spirit world for re-incarnation. Hence multitudes of spirits are seeking living organisms to return to the cycle of material life. Earth, air, water and even fire are over-crowded with those who seek re-birth or to snatch a substitute. The soul of a suicide lingers near the spot to induce another to self-destruction. The law of suggestion has wide application. The category of original demon judges, permanent torture fiends, etc., is a long one. The hell-idea is vivid and lurid. Prisons and punishments are real now, why not hell and torture hereafter?

The origin or explanation of the following seems obvious.

1. The Water Demon. As a drowning man in frenzy grasps his rescuer, often sinking both, what but a demon could exercise such strength and desperate ingratitude?

2. The Air Demon. As high buildings disturb the equilibrium of the atmosphere, multitudes of air demons are irritated and dart in bee-lines for the luckless offenders. As by-standers are so numerous in China, the innocent are as often injured as the guilty. Demons do not discriminate—as lightning strikes.

3. The Malaria Demon. As sleeping outside brings malaria, what but a lurking demon would inject chills and fever into harmless sleepers? Who could ever suspect a mosquito?

4. The House Demon. When vigorous youth or prosperous adults die in well-built houses, is it not because envious ghosts resent occupation? What an excess of malignant rage when cholera, typhus, and small-pox patients are freely visited and tenderly buried. Why should floors creak and timbers strain unless demons are about?

5. The Earth Demon or Dragon. Out-cropping granite and exposed coal-seams may be trimmed off like the ends of

finger nails, but deep digging, like cutting to the quick, will cause the dragon to shrink with pain (an earthquake) or roar with rage (a typhoon).

As the buffalo is sensitive under his hide, so the dragon in the earth under the crust is tender, must not be hurt by mining.

The Chinese are practical observers of Nature's operations, but superstition has vitiated so many of their conclusions that elementary science in their schools has much to set aside as well as to impart. Their weather observations are fairly reliable; in nearly everything else entrenched error can only be dislodged by demonstrated truth.

V. DEMON-POSSESSION.

The belief in demon-possession is so general and so persistent that it deserves more than a passing notice. The writer has heard of hundreds, met with dozens of so-called cases, witnessed several difficult to explain on any hypothesis without more antecedent and subsequent factors.

The Chinese recognize hysteria, hallucination, epilepsy, lunacy, insanity, and the like as diseases. Demon-possession seems to have at least two distinct marks, viz., manifestations of dual or multiple personality and evil or impious tendencies. No one ever seems to be possessed by a good spirit. A good Chinese is himself or herself by sustained effort. A bad Chinese is more or less possessed by the devil.

The absence of a well equipped and fully endowed insane asylum in East China has postponed really scientific study.

Remembering that China has long been under a paternal despotism, so that from infancy the people have had to circumvent their superiors, there is a premium on acting a part to gain some desired end. Also that open-air theatricals, free to all, furnish models in great variety, that suggestion, association, tradition, and imagination supply materials while self-interest, self-pity, and self-repression generate motives for eccentricity in the dense mass of social conformity. The individual attitude is such that he prefers to save face here and now by any means whatever, rather than to save his soul or anything else hereafter.

Death dignifies, extorts a brief tribute of respect, time, and money; it cancels all obligations, leaves a margin, and plants fear in the nearest living. For every real reason to suicide, the Chinese have a hundred excuses. When a person is found

dead or threatens to end his or her life without obvious or discovered causes it is credited to demon-possession.

A. The Suicide Type. This is the most common. In connection with mission medical work, the writer has assisted in resuscitating scores of raw-opium, red-match, and other kinds of would-be-suicides. In practically every case reasons were found sufficient to explain, without recourse to a demon to condone the effort. Where one threatens to end his life, it is usually easy to prevent it by forbidding the act inside the hospital premises, but polite permission to do so outside. With discretion, deterrent suggestions like "Use a sharp knife, a strong rope, painful poison, hot fire, deep water, cheap coffins and a hasty funeral" produce a revulsion, a will to live. To surprise and distress the living is often a more powerful motive than the mere desire to end one's misery. The really wretched cling to life, the young and well-to-do are oftener self-destroyers. The careful study of suicide cases does not support the popular demon-possession theory.

B. The Localized Type. The economic waste in haunted houses, unlucky shops, and abandoned land areas said to be demon-dwelt is very considerable. Absurd as it is, the idea prevails from the lowest to the highest. The writer has rented and lived in so-called haunted houses. Careful cleaning, plenty of disinfectants, repairs to let in light and air, and ghosts are gone. Vacant shops leased for chapels become lucky after crowds come, listen, and return unharmed. Rates are raised for succeeding tenants.

Land given over to ghosts has been purchased, numerous graves and bones removed, new houses erected, trees planted and even rumors subside.

In local parlance "the foreign devils have driven out the native demons."

C. The Subjective Type. Many cases reported, but very few under close observation. In general the symptoms seem to be, plural personality, usually some delusion and a tendency to depravity. If merely talkative or harmless, they have large liberty; if violent they are chained to a post or locked in a room to recover automatically or to die in despair.

When Christian Chinese are called in, they search the entire premises for every symbol of idolatry, remove or destroy it, then pray for the patient. The writer has acquaintance with several cured in this way. When they become active

Christians and exclude all idolatry, the cure seems to be permanent. If he or she, however, continue to live with idolatrous suggestions all around, the malady may return. Accompanied by a Chinese elder, the writer has participated in the cure of several cases. The most remarkable was that of a young man showing symptoms of hallucination, dual personality, and violence. He and his mother repeated together a prayer for healing. The cure was instantaneous. However, after some weeks, returning to his ancestral home, the malady returned and he died from exhaustion. The other was that of a young woman, with what may be called a dumb devil. After learning all that we could about her, a dialogue aiming at mental suggestion followed by prayer effected a cure which seems to be permanent.

In conclusion, The instances cited and the phenomena under observation do not require a devil in possession any more than murder, theft, or other manifest evils.

2nd, In all mental states, Christian prayer may operate in accord with a correct psychology.

3rd, Christianity and science can co-operate in saving China from her own misconceptions.

Turki People of Chinese Turkestan

G. W. HUNTER

THE Kashgar Turki Sarts, known to the Chinese as Ch'au-t'eo (wrap-heads), inhabit the country stretching from Zungaria on the east, to Hotan, Yarkand, and Kashgar on the west. Within this extensive tract of country there is a population of about 1,500,000 Turki Sarts. These people in language, dress, and customs are entirely different from their Chinese neighbours. Their language is one of the oldest (and at one time was perhaps one of the purest) of all the Turki dialects, but owing to their following the Mohammedan religion they have lost many of their old Turki expressions and Arabic and Persian take their place, especially the latter. Their books are mostly written by hand, but their literature has suffered much at the hand of the Mullahs, by their cutting out the old Turki, and introducing Persian and Arabic words, which eventually find their way into the language of the people ;

thus many of the old Turki words are gradually forgotten, often to the detriment of the language.

The Sarts by religion are Mohammedans of a very bigoted type, although of late years a small percentage of them are inclined to be open and progressive, yet the vast majority live in Mohammedan bigotry and darkness. Their mode of living does not differ very much from Mohammedans in general, though they still retain some of their ancient customs, such as the worshipping of mazars. These mazars are the supposed graves of their ancient kings, great men, or mythical saints, and resemble the Mongol obo. The Sarts are very fond of a game called ughlak. The game is played by a number of men on horseback, the riders trying to snatch the body of a kid from one another; sometimes as a special test of strength the body of a calf is used instead of a kid.

Differing from the Chinese Mohammedans, but like the Qazaqs and Kirghiz, the Sarts eat the flesh of horses, and one may sometimes see on the Yarkand bazaar horseflesh for sale, with a yak's tail hung over it. The Sarts are fond of drum beating and dancing, and at their marriages and festivals, the monotonous drumming goes on for hours at a stretch. Both men and women use a preparation of tobacco and lime, which is moistened and rolled into small pills; these are placed between the lip and teeth of the lower jaw. This preparation has an offensive smell and blackens and rots the teeth. Many are also addicted to the smoking of bang, a drug made from hemp, the continued use of which seems quite as degrading as the opium habit. The Sarts take full advantage of the lax Mohammedan laws regarding marriage, so that divorces are very common and consequently this and other things lead to extreme immorality. Like other Mohammedans the Turki women are supposed to be veiled in public, but this custom is lightly regarded in Eastern Turkestan; in the west, however, we have seen the Turki priests with whips, beating the women who have ventured to appear unveiled upon the bazaar. Mohammedanism is very partial to beggars, and there are many in Chinese Turkestan. When a man wishes to become a beggar he simply turns his fur-lined cap inside out, this being the usual sign of that profession.

Mostly all the Mohammedan beggars in these parts are adepts at saying prayers, and in almost all the bazaars they may be heard shouting "ameen" and praying for those who give

them money. Many of these beggars are well off and possess horses. In many places the people are given to petty thieving and any loose article left outside the guardianship of lock and key quickly disappears. The people are given to hospitality and many of them are kind to guests. The Qazaq Turki are even more hospitable than the Sarts. With them the guest is called Hudai Konak, meaning—"A stranger only known to God," so that they feel they must take special care of him, so a sheep is often killed and a feast prepared in honour of the guest.

We find the Sarts very difficult to evangelise. Many of them tear up and burn the Gospels, tracts, and Christian literature. They refuse to read the Scriptures themselves and often do their best to hinder others from doing so.

Some of them are very selfish. On one occasion we saw a party of Sarts crossing the Aksu river on horse-back. One of the horses fell with its load and rider into the deep river; only one of the party, a woman, and probably the wife of the man who fell, came to the rescue. The others did not heed his cries nor even turn their heads to look at their comrade in distress and danger. However, we have met true and trustworthy friends amongst them and especially those who come under the influence of the Gospel.

The Identity of the Ancient Religions of China and Scandinavia

C. WAIDTLOW

THE history of nearly all ancient peoples is closely interwoven with the religious sentiments of the times. This does not, however, apply to the history of China, as it is known to us from the Chinese classics. This surprises us and we naturally inquire what may be the reason. I believe that the cause dates back to the Chou Dynasty (from 1122 B.C.) when the religious sentiments degenerated and the main emphasis was laid on morals. Gods were discarded and men were made to take their places. The predominant system of Deities at that time was Heaven, Earth, and Man (天地人), of which the latter was the superior and absolute dominating power. Viewed from a religious standpoint there was at this time a

very great decline ; but the greater emphasis being laid on morals may possibly have played a part in keeping China united unto the present time. This decline of the religious sentiments during the Chou Dynasty makes it very difficult to obtain reliable information about the most ancient Chinese religion. The analysis of the written characters of the language is probably the most valuable source of information, although a very difficult one to draw from. The Egyptian hieroglyphs were sacred characters and the ancient Scandinavian Rune is dated back to Odin. Likewise there remains no doubt that numerous Chinese characters were constructed in harmony with religious ideas and moreover the original characters have been changed occasionally by succeeding generations to correspond with the similarly changed religious sentiments, which account for the changes in component parts of the same characters which are recorded in our dictionaries as different ways of writing. All possible information must, of course, also be obtained from the Chinese historic and religious records, of which the Taoist works are the most contributive. Numerous expressions used until the present time in every-day conversation must also be regarded as having a religious origin. Likewise ancient names of persons and places have their importance in this connection. This corresponds to similar customs in other countries of naming persons and places in commemoration of favorite gods. The different divination diagrams naturally symbolize different systems of worship. These systems do not only apply to the different regions of the earthly surface but also to human habitations and even to the human body. Great importance has also to be attached to the ancient symbolic use of the symbols of notation. Even many of the popular present-day theatricals are permeated with old religious ideas. In general it may be asserted that a more complex system and one more difficult of access than the Chinese history of religion would be difficult to imagine.

On this account it may seem decidedly presumptuous to make any new statement on this subject and it may easily be regarded as lack of self-discrimination when I now wish to set forth a supposition of my own of which I am almost certain, namely, that the *ancient religion of China down to the termination of the Shang Dynasty (about 1122 B.C.) exactly corresponds to the ancient religion of the Scandinavian countries.* Notwithstanding this I feel constrained to make this statement

also because I believe that if it, through the investigations of others, can be verified as a correct view it will constitute a valuable fact relative to the religious history of China. The materials for such investigations are increasing year by year. The discovery of "oracle bones" is surely only the beginning of a series of similar great discoveries also touching the domain of history of religions. Besides, that which happened in the beginning of the Chou dynasty, namely the institution of sun-worship in which man was given the most prominent place—arranged with the sun—and the previous forms of worship were changed into hero-worship and moral precepts, is this not just what is happening in our days and which will come to pass hereafter? The seeking for "a place in the sun" and the forgetting of the sun of righteousness with healing under its wings (Mal. 4, 2).

The general outline of my hypothesis may be stated as follows:—I. *During the Hsia (夏) Dynasty—up to 1766 B.C.—we find in China a form of worship corresponding to the Scandinavian mythology, with Odin as the chief God**. Regarding conditions previous to that time I shall not make any statement. Odin's special designation is 犬, a character which originally was identical in meaning with the character 天, in as much as 丶 (originally written .) and — must be regarded as synonymous, both signifying the origin of all things; — is the way the Yang (陽) worship looks at it; 丶 is the way the Yin (陰) worship takes it.

The character 犬 designating Odin, was in the Chou dynasty, when his worship was discarded, changed to the disrespectful meaning of dog and in writing it the similarity to that animal was made as great as possible. The Shuo-wen (說文) written about a hundred years A.D., which apparently adheres closely to the Yang worship of the Chou Dynasty, states that Confucius found the representation a faithful one (孔子曰視犬之字如畫狗也). No wonder Dr. Wieger (Chinese characters I p. 300) says: "This induces us to believe that the dogs in the times of the philosopher were strange animals." I believe that the explanation of 天, heaven, in the Shuo-wen not as the unique great, but as "the vast extent of space that is above men" (Wieger I p. 25) is also under the influence of the hero-worship during the Chou

*In the beginning of the dynasty Thor, however, is the chief God. The question whether Odin or Thor is the older, will most likely be settled in favor of Thor.

dynasty. Taken as a whole it seems that the modern form of Chinese characters are much more in harmony with the Odin worship of the Hsia Dynasty than the greater work of Ku-wen (古文) and the Greater and Lesser Seal writing, which seem to have drawn upon the sources of the Njörd and Frey worship in the Shang Dynasty. During the Hsia Dynasty Odin was worshipped as "the God of the mountains" under the symbol 艮 which appears to have been the most important diagram in use in the divination system of the Hsia Dynasty. This system was therefore termed 連山, as the meaning of the character 艮 signifies mountain. During the Shang Dynasty Odin was worshipped as God of the Earth, which means that he was degraded from being mountain god to being god of the plain. His symbol is now 坤 the diagram for earth. However, he continued to be the superior deity in the system of worship, the name of which was 歸藏, but this very name implies that Odin had "reversed to a hidden position." As the official worship of Odin was discontinued during the Chow dynasty he was still more degraded and practically relegated into the background as passive and obscure. This became later on as quietism an important point in the Taoist philosophy as it was promulgated by Lao-tzu, Lieh-tzu, and Chuang-tzu.

With regard to numeration Odin had usurped the numeral one which signified heaven (Thor). But Odin as mountain god and god of the earth really was only entitled to the numeral two. It is to be remembered that Odin pawned one of his eyes with the giant Mimer in order to obtain wisdom, which most likely means to obtain the position belonging to the God of Heaven (Thor). The Yang-worshippers, therefore, confer all that belongs under the symbol *two* on Odin, while the Yin worshippers allot to him the symbol *one*. Odin's most significant symbol is eye (目), while the other important gods are allotted nose (Thor), ear (Frey?), mouth (Njörd), etc. The first of the ten heavenly stems (天干), the character 甲, signifies Odin. The original meaning of this character was helmet (Wieger I p. 314) and one may think of the gold helmet of Odin. In the Taoist book 奇門遁甲 甲 is regarded as so eminent a god (甲爲至尊之神) that the remaining nine stems (3 奇 and 6 像) are all ruled by him. Ten (十) then is the number for Odin and his nine subordinate gods.* 甲 is usually written on the

* This does not necessarily mean that it has always been so. There are several indications that Odin ought to have had the numbers eight and two, but has robbed the numbers nine and one from Thor.

oracle bones as 十 (ten). Likewise in the character 戈 we recognize Odin's spear "Gungner." From this character was constructed 武 (military, war-like), which also is connected with Odin as god of war. The above-mentioned Taoist book also states that the system derived from 甲 was for soldiers.

The pronoun I (我) is a designation for Odin. Wieger (I p. 176) explains the character 我 as indicating a conflict between two spears. That 烏 raven, crow, is the bird belonging to Odin need hardly be mentioned when it is remembered that he carried two ravens resting on his shoulders. This character differs from 鳥 which represents a bird with a long tail only in this, that the stroke in the middle which represents the eyes is omitted (Wieger I p. 304). This stroke—which represents both Odin and eye—is likely to have been omitted out of hate to the Odin worship. The character was after this disgraceful alteration discarded by the Yin worshippers and it was substituted by an entirely different character 於. The characters for head, 百 and 首, the latter of which was constructed by the Yang worshippers, signify Odin as the head of all things. Likewise the character 道, teachings, doctrine, contains the symbol of Odin, and Taoism is thus defined as the teachings of Odin. He is the chief leader. Odin, like the other chief gods, is called father (父) and grandfather (祖) from which we have the combinations 父甲 and 祖甲. In ancient script the form for writing 祖 was 且. Not only is Odin in the Scandinavian mythology called "father of all," but the term "father" is likewise used by the Babylonians to honour some of their gods (Ea as example).

The terminations father and grandfather are used very frequently on the oracle bones and likewise in the book Yüan Yüan (阮元), a Chinese work concerning the inscriptions on old bells, incense-burners, etc. That later these terminations, when the ancestor worship was gaining great power over the minds of the people, are explained as signifying fore-fathers does not furnish any proof that these terms were not originally used to indicate gods. The very first inscription mentioned in the Yüan Yüan book is decidedly pictorial. Its first character is plainly figurative of some object suspended in the gallows which corresponds to the well known ancient Scandinavian custom of suspending the sacrifices to Odin in gallows or branches of trees. The whole world structure as pictured in the ash tree of Ygdrasil (confer 合歡樹) corresponds to the eight dia-

grams. Allusion to the creation of the world with the Scandinavian Ginnungagab corresponding to 太極 or to 混沌 Nifheim to Yin (陰) and Muspelheim to Yang (陽) which meet to form the world, is found with Chuang-tzu, where he tells about the rulers of the north (陰) and south (陽) seas meeting on the territory of the ruler of Chaos (混沌). They express their gratitude for having been so well treated by him, and as a reward wish to drill seven orifices in his face, which previously had none. During the following seven days they make a new opening each day and having finished on the seventh day Chaos died, which was natural enough because he is not Chaos any longer. In this narrative there evidently is some record of the creation which is probably the same as that found in the Scandinavian mythology. The great similarity between the giant Yiner and Pan-ku (盤古) is so well known that it only needs mentioning.

The religious characters 類 to sacrifice to Shang-ti; 獻 to offer to; 戾 tribulations; 默 secret, silent, all have the signature of Odin 犬, the unique great.

A subsequent article will deal with the conditions under the Shang and Chou dynasties after Njörd (吳 or 吳) and especially Frey (太) were made chief gods.

(To be continued.)

The Law of Population

A Glimpse into Ancient China

E. MORGAN

SOLOMON it was who said, "There was nothing new under the sun. That which hath been is that which shall be Is there a new thing whereof men say, See, this is new? it hath been already." (Ecclesiastes i. 7.) The Chinese also maintain there is nothing new in modern science that the ancient Chinese did not have a glimmer of long ago. They are unquestionably correct when they maintain that modern problems were existent and probed by ancient writers. Now most of us look upon the Law of Population and the question of food as a very modern problem indeed. It is therefore a surprise to find it introduced in an ancient author, and to discover that the question which we

think to be a modern one, occupied the attention of politicians long ago. It would be interesting if some statistician would tabulate for us the estimated census of China, at different periods, during its long historical existence. I have an impression for example that the Tung Hua Luh states that, in the times of K'ang Hsi, the population of China was only a fraction of its present magnitude. The devastating wars and rebellions: the havoc wrought by famines, and other scourges, that have swept over the land decimating the nation, have been thought sufficient reasons to account for the check put on the growth of population.

These subjects have at any rate occupied the serious attention of writers in every age. It must not be forgotten again that the economic struggle was severe even when the population was reduced, a fact possibly overlooked by Mr. J. O. P. Bland in his recent book; in which he says, "The chronic condition of China is a struggle for life unequalled in any other part of the world. Herein lies the great and remote cause of China's afflictions—a cause not to be removed by any political shibboleths or panaceas of philanthropy."

Not only have modern economists, following the lines of Malthus, probed these problems but ancient writers equally have offered suggestions towards their solution. I came across one such recently in reading Huai Nan Tzu. His thirteenth essay is "The operations of the Tao exemplified in History." There are some brilliant passages in it, for the most part written to illustrate the paradoxical, but great, sayings, of Lao Tzu. The essay is chiefly concerned with life and government. The writer propounds one very startling theory—a theory which is contrary to our preconceived notions of Chinese ideas of politics and education. Stated shortly it concerns the question of how to keep the people quiet. His advice is most drastic. It was the advice given to Wu Wang (1122-1115 B.C.) by his minister T'ai Kung. The authorities were possibly confronted with the rise of a democratic spirit and the pressure of economic problems, arising probably from the self-questioning of a people advancing in knowledge and culture, and a growing population. Possibly this condition menaced the stability of the throne, and so T'ai Kung advises the king that in order to secure perpetuation of his line it would be necessary that the king should satisfy the appetites of the people in every way. "Occupy the attention of the senses, of eye, ear, nose,

month. It was useless to give the Tao to the people. The Tao was beyond their appreciation: and education but a bother. Over education and real culture would only create trouble. It is only needed to make them pleased with their occupations, and to gratify all their desires. This is the plausible art of government. It makes a good show, and avoids nasty troubles. The Tao is too profound for popular use. Let the people have a show of culture; let them have the cap of the scholar; humanize them by putting the ivory tablet in their hands (a sign of culture). *Let them be made to observe the rites of mourning for three years so as to keep down the population*: let them be saturated with wine and flesh, and amused with music and orchestras: let them be awed by religion." Now this is astounding advice, and altogether contrary to the usual high morality of the Chinese. Stop the birth rate, give an ostentatious but superficial education. Indulge the sensual, even degrade religion, making it only an instrument of civil authority—a charge often brought against the church by modern writers on politics.

Now as to the advice on the regulation of population, it is to be remembered that Chinese law makes it criminal to have any births during a period of mourning. It is an old and highly respected tradition. So that three years of barrenness would be indeed a serious check on the growth of population: abundance of gaieties, a surfeit of flesh and wine, and an ukase for a three years' mourning would give peace to the authorities,—but what a morality to the people! As a rule Chinese writers never lose their sanity; they may lose the thread of argument and they do often run away at a tangent, in this respect; a fine word or phrase or illustration seduces them, and they weave themselves into side issues—but they seldom lose the sanity of discussion: especially where the theme is political or moral. This advice for the most part can only be looked on as a serious lapse from a high state of morality usual in Chinese theses. Still I suppose the advice is in keeping with the Malthusian idea. The Law of Population as expounded by Malthus and contained in an essay written in 1798 stated that the human race could increase faster than the supply of food. A people had been known to double in twenty-five years, and it was improbable that the food supply would do the same. He enunciated three propositions or laws: (1) "Population is necessarily limited by the means of sub-

sistence"; (2) "Population invariably increases when the means of subsistence increase unless prevented by powerful and obvious checks"; (3) "The checks which keep population down to the level of subsistence are vice, misery, and moral restraint."

Now it may be correct to argue that the advice of the ancient writer arose from prosperous times, etc. In any case here we have an interesting glimpse into old world life. Their problems were similar in many respects to these that confront us to-day. In the words of Carlyle: "It was all a living coloured Time, not a gray vacant one: and had length and breadth and thickness, even as our own has!"

Results of the Year of the Inter-Church

TYLER BENNETT, Publicity Director

IN the first year of its existence the Inter-Church World Movement of North America has produced the following notable results:

1. The two printed volumes giving the preliminary results of the Home and Foreign Survey represent the most *comprehensive and thorough study* ever undertaken by American Protestantism of its total responsibility in America and among other nations and races.
2. New hope has been given to church leaders and missionaries throughout the world, that a Christian program is to be undertaken that frankly attempts to apply the message and life of Christ to all unsolved personal and human problems.
3. There has been a new exaltation of our Lord Jesus Christ as the only hope of settled social conditions and of ordered human progress, as well as the only personal Savior of individual men and women.
4. A degree of actual fellowship has been secured among Christians of different Protestant denominations that is far beyond anything experienced in the past. For example, about 5,000 Protestant pastors met in 48 state conventions for three days of delightful spiritual companionship and study of the human needs to be met by the churches. The result of these conventions upon those present and upon the progress of the

Kingdom of Christ are beyond computation. All told, more than 23,000 *Inter-Church* conferences have been held throughout the country, attended by many millions of people, who have been fired with the ideal of church co-operation.

5. The thirty co-operating denominations have made a good beginning in standardizing their plans of promoting stewardship, missionary education, and life work recruiting. The Church is by far the greatest undeveloped force in the world. The giving, serving, and praying effectiveness of the churches, as a whole, can be increased from two- to ten-fold, if proper plans are adopted and carried out.

6. The financial progress already achieved is unprecedented and marvelous. The Methodist Centenary Movement preceded the Inter-Church World Movement and increased the Methodist missionary contribution something like four-fold, or up to an average per member of \$6.18 per year. Great as was this increase and high as is this standard, compared with the past, the Northern Baptist churches have already subscribed over \$11,000,000 per year for the next five years, which lifts their per capita giving to \$9.00 per year. And the Baptist campaign is going right forward in the hope of nearly doubling this average.

The Disciples, who during four years of special effort raised \$6,000,000 in their Men and Millions Movement, have already subscribed over \$7,000,000 for their work during the coming year.

The United Presbyterian Church has set entirely new standards of giving in this campaign. The amount they have already subscribed will give them an average of over \$21.00 per member per year for missionary and educational purposes for the next five years. These are only striking examples of what is happening. It is already clear that this year has witnessed by far the greatest financial advance in missionary giving ever made by Protestant churches.

7. The Protestant churches of America have already in sight a total of over \$100,000,000, a year, for the next five years, to be expended on missionary and educational work at home and abroad. This sum is large, but not nearly large enough to meet the needs of an adequate world program. *But the sum in sight ought to be spent in a spirit of close consultation and co-operation between the leaders of all Protestant*

churches. The Inter-Church World Movement has a large place as an agency of co-operation between the churches, both to help them secure funds and workers they need and also to encourage these funds and workers being used in a way that will bring the greatest results for the Kingdom of Christ as a whole.

8. The greatest result of all is the growing spiritual unity among the Christian people of the various churches. Christ prayed "That they all may be one ; even as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou didst send me." — John 17:21. The first condition of a Church that can bring the world to believe in Christ, is the Church that possesses and exhibits a spirit of love and unity.

9. These results are valuable beyond anything they have cost in money. Values like these cannot be computed in financial terms. They are so great that they must be conserved, continued, and extended.

Notes and Queries

What similarities and differences are there between the material which we have to work with and that of St. Paul?

They are similar in that they are all men and non-Christian men. They are affected by the same fundamental human passions for good and evil. Their minds are affected by the same fundamental reasoning processes. Beyond these fundamentals they are as different as they well could be. Part of St. Paul's "material" (I object to the word) was Jewish. They knew the Old Testament well and were profoundly conscious of the unity and righteousness of God. They further believed that God had chosen them and was, through the agency of the Messiah, going to establish His Kingdom and give them the leading place in the world. If they could be convinced that Jesus was the Messiah they could not but accept Him. Nearly all the rest were Greeks with a combination of idolatry and philosophy, and often a slight knowledge of Judaism.

It is hardly necessary to show how both of these differed from the Chinese. Their home life was different, their national

ideals were different, their philosophic and ethical and religious background differed *toto coelo* from those of the Chinese.

I do not think I have touched the real point of the question which is : How do they compare as Christians? In the first place the Chinese are a great deal slower about being converted. St. Paul was apparently discouraged at the slowness of the work in Athens, but after a stay of a few days and one public address he had half a dozen converts. Did any one ever go into a strange city in China and have such brilliant success?

Second, St. Paul's converts were more independent. Perhaps that is partly due to our methods and especially our financial methods. Whatever the cause that is doubtless the case. There are plenty of independent people in China and we are getting hold of them more and more, but still the great mass of our converts are only too prone to lie back on the missionary.

And really, that is where a more fundamental question comes in. How does our relation to the Chinese differ from St. Paul's relation to those among whom he worked? I pass that on for some one else to answer.

D. T. H.

"What is the Matter with China?"

This is a question which it is difficult to answer in a few words. But which China? Each class has its own dangerous malady and its own special point of view. But speaking generally of the whole country, China is keenly disappointed and disheartened, quite as much because of her unfavourable foreign relations as of her own internal troubles. Her present attitude towards Christianity has been very much affected by the grossly unfair treatment she received at the Peace Conference. Her hopes were high, and apparently well-founded, that a really generous policy would be adopted towards her; that she would get back all her own; that past delinquencies would be wiped out; and that she would be given a large share in the friendship presaged by the idealism of the League of Nations. But nothing has turned out as she had good reason to expect, and the irritable and resentful mood in which she now finds herself has made her much less inclined than she otherwise would have been to listen to the Christian message.

The Christian nations in whose hands lay the power to act generously and justly towards China and win her confidence missed a great opportunity.

From another point of view, China is conscious of her disease, but refuses to adopt the remedies that have been prescribed for her, because they would involve too much sacrifice. She is unwilling to do as Christianity demands of her, because she is not quite convinced that her moral condition is so hopeless that, without Christianity, public and private morals will further decline, and the nation perish. "Sell all that thou hast and give to the poor and come follow me," is too drastic she thinks. She is inclined to think that procrastination, her national vice, may yet bring her gain rather than loss, so she hesitates to accept the Christian ideals that are pressed upon her, hoping for better days than those predicted.

Again, China is in a very evil frame of mind just now and deserves much sympathy because she resents the grossly unjust treatment she has received at the hands of her eastern neighbour, who, while professing friendship, seems to act with heartless selfishness and cruelty. Apart from the political and economic questions Japan is too callous to care about the evil effects of the tons of morphia she smuggles into China. No one who knows the circumstances believes that her consuls and police are unable to stop this curse. Yet after all one is forced to ask: Why does not China herself rise up and take this and all other evils by the throat, and rid her land of all who do her wrong? The most hopeless and disheartening thing about her present condition is her utter lack of moral courage and of the spirit of self-sacrifice.

T. C. FULTON.

Obituary

Rev. Omar L. Kilborn, M.A., M.D.

DR. Kilborn was born November 20th, 1867. He entered Queen's College, Kingston, in 1883, and graduated in both Arts and Medicine in 1890. It was through his application, with two friends, that his denomination decided to open mission work in China. As a missionary he possessed great natural gifts. The keynote of his missionary activities may be summed up in the word "efficiency." He acquired pre-eminence as a speaker in Chinese. His work was many-sided. For twenty-two years he took a leading part in every development of missionary work in Western Szechwan. He was successful in whatever he undertook. It was through his efforts that a language school was started in West China. He gave much weighty advice in the formation of the Union University scheme. As a social reformer his influence was a factor in all the reforms undertaken by the Church. As a writer he was accurate and painstaking. He occupied for several years the position of Secretary-Treasurer of his Mission. This position involved a large amount of mechanical labour, not all of which was inspiring. He was industrious, self-sustained, exact, thorough, systematic, and always sympathetic. He served for a number of years on the Editorial Board of the CHINESE RECORDER. Though he worked in one section of China, his sympathies, his influence, and interest were nation-wide.

Our Book Table

MODERN CHINA—A POLITICAL STUDY. By SIH-GUNG CHENG, M.A. *The Clarendon Press, Oxford, 1919. Pp. 315 and 9 Appendices. 6/6 net.*

This is one of several creditable works made in recent years by Chinese educated abroad, and particularly welcome because it fairly succeeds in its announced purpose "to avoid patriotic bias" and "to discuss politics with disinterestedness," giving "a true picture of things in the Far East, and to suggest constructive schemes for every subject touched upon." The author is to be commended for his remarkable ease of expression, a gift rather rare among Orientals commanding the use of a tongue acquired as difficultly as English.

It could be supposed that the book was written largely for the information of English and American readers not in close touch with Chinese affairs. For the "old China hand" or intelligent Chinese it discusses subjects not altogether new, nor these in any authoritative fashion, though historically it is, in the main, a tolerably correct summary. The author is evidently more at home in economics than in the purely political questions upon which he ventures to suggest "constructive schemes" of reform. His knowledge of China's financial and industrial problems has already found recognition in his being appointed to the technical commission of the Chinese Peace Delegation at Paris where he rendered excellent service to Minister Sze.

On the whole the book is admirably conceived and well executed, but is marred by some vague statements of fact which, however, may be excused on the score of the author's long absence from China and therefore being somewhat out of touch with the latest developments. Such for instance is the assertion that the Chinese gentry exercise "a great influence" and possess "a strong voice in local government," an assertion which leaves the well-informed a bit uncertain when he looks round for evidences of that influence and that voice. This might have been true a considerable time past, but for the present one would have to see positive illustrative instances before believing. Another statement is that the Peking Ministry of Foreign Affairs has partial control over the International Mixed Court at Shanghai. When and how that control came about was not mentioned, but from experience one has seen that, certainly from the standpoint of the treaty powers controlling that tribunal, any interference from the Chinese government has been and will be hotly resented, so that it is safe to say that if the Ministry of Foreign Affairs has any control at all, which is doubtful, it is at best theoretical. Still another error is that concerning the "annual budget." As to this we are reminded of the Yankee farmer's remark when he saw for the first time a giraffe: "There ain't no sech critter!" Again when we still see the widespread addiction to opium-smoking going on in 1920 it is hard to credit the claim that the use of this drug "almost disappeared in 1918"! And at this writing when the whole world is treated to the disgraceful spectacle of several army groups within the country fighting each other for political ascendancy one can scarcely imagine what would now be happening if the author's wish could have been realized, for he says (p. 266) "Had China been provided with a bigger and more efficient army, she would probably have taken a more active part in the war."!

Difficult to understand is the statement that in the Boxer Troubles, native Christians were killed not for their Christianity but for their association with foreigners. Assuming that there may have been one or two martyrs slaughtered for being friends of foreigners, yet the overwhelming majority of the murdered can safely be said to have been done to death for their religious faith, for many of them might be still alive had they but abjured Christianity! And perhaps only reflexive of the author's English conservative university training are two characteristic views, to wit: "The supreme duty of an officer is to suppress

insurrection on the order of the Central Government, *however, it may be constituted*" (p. 44) and "... good citizens should always support any existing form of government under which they may live," (p. 266). We believe that the author, unless he be a dyed-in-the-wool reactionary, has unfortunately misread his own as well as English political history if he seriously expects these statements to pass unchallenged by liberal opinion.

The publishers deserve much praise for putting out a work on China with so few typographical mistakes, especially as the author was himself precluded from reading his proofs to correct the misspelling of romanized Chinese names.

AMICUS SINIÆ.

LA FIN DES MANDCHOUS (*The End of the Manchus*) by JEAN RODES, Correspondent of "Le Temps." Felix Alcan, Paris, 1919. Frs. 3.50, 268 pages in-16.

A book on the Chinese Revolution which is published after Yuan's out-spoken attempt to gain the Emperorship, has a great advantage in that the author's hypotheses, as to Yuan's motives for his conduct during the revolution, have been checked by the event. Of the main happenings up to the abdication of the dynasty, Mr. Rodés gives a very lucid account accompanied by a philosophy of history of considerable interest. The fall of the Manchus has been due, not to the small revolutionary forces, but to Yuan Shih-k'ai, who betrayed at the same time the throne and the republican cause according to a wonderfully laid out plan of personal aggrandisement. The weakness of the pure revolutionists, and the cause of their complete failure after Yuan's coming in, was that they were out of touch with the people and that their ideals had no significance whatsoever for the country at large.

Mr. Rodés' book is entirely devoid of any trace of sympathy for the struggle of the Chinese people towards more light and freedom. Lacking sympathy, it is naturally lacking somewhat in vision. He sees in the revolution five main factors:

- a. Popular discontent against the government and a reactionary feeling against the reforms it had attempted.
- b. The racial antipathy of Chinese for the Manchus.
- c. A rotten government ready to collapse at the first shock.
- d. A luckily timed but in itself helpless revolutionary outbreak.
- e. A masterful mind who knew how to use the above four factors for his own profit.

A striking feature in Mr. Rodés' account is the importance he attributes to the Protestant influence in the revolutionary movement. One would like to see him more guarded in his statements about the anti-foreign character of the revolution and the savagery and even the cannibalism of some insurgents.

PH. DE V.

SCENIC CHINA. SERIES XIV: HSI SHAN (*Western Hills*) Peking, vols. I and II. Mex. \$1.00.

SERIES XV: P'AN SHAN, *East of Peking*. Vols. I and II. Mex. \$1.00. The Commercial Press, Shanghai.

These are books 10½ inches by 7½, containing 27 or more illustrations of points of special interest in the mountains of China.

There is a brief preface both in English and in Chinese, and also a Traveller's Guide giving all necessary information as to routes and rates.

The character Shan (Mountain) is translated "Hill" which is totally inappropriate to such upheavals as those of the ranges west of Peking, or the eastern ones either. The south and east suburbs of T'ungchou are styled the "South Pass," and the "East Pass"—phrases evidently copied from a dictionary.

The photographs are for the most part clearly printed and give a good idea of the beauties of "Scenic China." Should all the provinces be dealt with in the same way there might be thousands of volumes, incidentally giving a conspectus of the variations in Chinese architecture. A collection of these parts and sets would make a handsome book in any drawing room, and would be especially suited for gift purposes.

S.

COMMERCIAL HANDBOOK OF CHINA. Vol. I. JULEAN ARNOLD, Washington Government Printing Office. G. \$0.60. For sale by Kelly & Walsh, Shanghai.

This is a comprehensive survey of 629 pages. The seventeen American consular districts are each treated under a prearranged series of questions which are both thorough and searching. While official documents are cited, yet this handbook gives the impression of being based on intimate contact with actual conditions in China, such contact being obtained through missionaries and business men in the districts concerned. While the chief aim is to promote American business in China, yet incidentally there is much information of interest to sinologues and missionaries. We note that one consul suggests that the method of street preaching might be utilized as a means of advertising commercial wares. Attempts are made to make the problem of commerce in any district understandable. In general also the volume advocates that successful business demands an intimate knowledge of the Chinese people, and often means a life-long residence. In the beginning there are brief notes on each province, all treated under the same heads; there is also a section on commercial statistics for China as a whole. While this is not the type of book one would pick up to while away the hours, its perusal will bring one in touch with many facts about China other than those of business. A good map is folded in the back. It is a pity that the American Government could not have published it in binding other than paper, as this so soon gets shabby with handling. This is a volume that should be in the files of missionary offices as well as promoters of commerce.

A CHINESE WONDER BOOK, *Fairy Tales of China retold by* NORMAN HINSDALE PITMAN, with 12 coloured plates after the famous Chinese artist Li Chu-t'ang. J. M. Dent & Sons, Ltd., London and Toronto. 1919. 7/6 net.

This is a dainty book of 219 octavo pages opening horizontally, which might be reviewed in the one sentence: Try it on your young folks and see how they will enjoy it! For truly it will be a wonder and a delight to every family that makes its acquaintance.

One or two of the phrases used might grate on the ears of Chinese Christians, as in the conclusion of the legend of Kuanyin: "On account of her exceeding goodness, thousands of poor people breathe out to her their *prayers for mercy*" (for the gift of sons, surely), "as they look at her beautiful image" with "eyes filled with *tears of love*" (a phrase a Chinese novelist would never use). And "the *Holy Way* between huge stone images" will not translate back into Chinese. But such slips as these are few and far between, and would be unnoticed by the children for whom the book is written.

W. A. C.

MR. WU. By LOUISE JORDAN MILN. *Frederick A. Stokes Co., New York.* Gold \$1.75.

Novels are not infrequently dramatized, but this one is unique in having been written from a play of the same name. This fact may explain some of its peculiarities, for much of it reads like an elaboration of a "movie" scenario. The Chinese local color is overworked and absurd inaccuracies abound. The following is a delicious specimen: "Everywhere there was running water, jade-green or musk-yellow or frothing white: water clear and unpolluted always, for in Asia it is a crime to befoul or misuse water." The *motif* is a sex problem which with the resultant tragedy is as improbable in Chinese life as it is unwholesome in the reading. Missionary work is ignored except for one scathing sentence: "It is difficult to decide which owes China the more apology—English missionaries or English manners." The redeeming features of the book are its appreciation of China and its arraignment by a British woman of those of her countrymen who while exploiting China indulge in immoralities and display an ignorant contempt for the country—facts which have drawn this passionate rebuke.

J. L. S.

DOPE. *A Story of Chinatown and the Drug Traffic.* By SAX ROHMER. Cassell & Company, Ltd. Price 7/- net.

Those who wish to forget every-day worries in a story of mystery and murder, wicked scheming and criminal investigation, will find relief in this volume. The vivid style that hurries the reader along is apt to make one skip the harrowing details of the steps so deadly downward in acquiring the drug habit; but much can be learned from this story and we trust it will be effectual in putting an end to the home traffic in opium, cocaine, and other insidious drugs which have such terribly enslaving effects.

G. M.

THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR. *Committee on the War and the Religious Outlook.* Association Press, 347 Madison Avenue, New York. G. \$2. Pages 329.

We have no hesitation in saying that every missionary should read this book at once. It is marked with fulness of sympathy with Christian motives and aims, and deep desire to understand and

wisely utilize the past of the peoples in the various mission fields. Each great religion and each mission field in its relation to Christianity is briefly dealt with, sometimes in this regard there being a certain amount of unavoidable reiteration. It is frankly stated that we must not only aim to Christianize the world, but also Christianize our commercial and political relations with the world. The obligation upon the Christian Church throughout the world to enlarge its work for society as a whole is frankly accepted. The need for new expressions of Christianity and the new demands upon missionary candidates and Boards are dealt with. The unescapable relation of the Christian movement to the foreign policies of Christian governments is frankly admitted: but it is recognized that, as such, the churches cannot go wisely into politics direct. On page 301 we read: "The time has now come for the development of an international missionary agency which may represent the missionary agencies of the whole world to the new international agency which the war is setting up under the heading of The League of Nations." "The present situation calls for missionary statesmanship and missionary unity on a scale never realized in the past." The whole volume is a call to Christians everywhere to catch step anew for the great task of making the world Christian. This volume is probing, stimulating, encouraging, inspiring, constructive and moved by the spirit of Jesus throughout.

THE REPORTS OF THE ARCHBISHOP'S COMMITTEES OF INQUIRY. London. Published for the National Mission by The Society For Promoting Christian Knowledge. 1919.

First Committee, The Teaching Office of the Church. Pp. 178, 2/ net. Second Committee, The Worship of the Church. Pp. 43, sixpence net. Third Committee, The Evangelistic Work of the Church. Pp. 72, 1/ net. Fourth Committee, The Administrative Reform of the Church. Pp. 32, sixpence net. Fifth Committee, Christianity and Industrial Problems. Pp. 147, 1/ net.

The Foreword by the Archbishop of Canterbury dated Lent 1918 informs the reader that the different committees which drafted these reports did their work in the year 1917, as the result of a thorough "mission-call in every corner of the land to corporate repentance and to hope in Christ as the living answer to our needs." "We found that people were ready to face familiar facts afresh; that a new spirit was breathing upon dry bones, that we must, and could, be up and doing." "Five committees of our best and strongest were appointed to deal with the five topics which stood out with obvious claim for our handling." The figures given on the title page are an index to the readiness of the people of England to study the effects of the Great War on the work of the Church of England. The First Report had then reached its 14th thousand, the 4th report 12 thousand, the 2nd and 3rd each 22 thousand, and the last report on Industrial Problems, a live issue anywhere treated with singular clearness and vigor, had reached its 35th thousand.

Although the phraseology of these documents is in some special parts somewhat technical, as a whole they are surcharged with intellectual vigor, and are instinct with spiritual vitality. The

average membership of the committee was twenty-five, comprising some of the most distinguished names in the Church of England, the only one who seems to be on more than a single committee being Dr. Gore, Bishop of Oxford.

Whether it was the intention of the church authorities to circulate these papers beyond the bounds of the Church of England does not appear. Although issued in England more than two years ago they do not seem to be generally known in China.

Some of the majority conclusions are not endorsed by all the members of the several committees, in which case there are appendices in which explanations of the reasons for dissent are given. In each important case the number of votes *pro* and *con* is recorded, and those conclusions which are unanimous are especially stressed.

Several of the reports—more especially the first, third, and fifth—abound in sentences and paragraphs evidently written under deep conviction of the importance of the theme, and of the necessity of dealing frankly, conscientiously, and thoroughly with all its varied aspects.

The result is a kind of conspectus of the social, educational, industrial, and religious history of England for the past one hundred and fifty or more years, of great interest and value. The shortcomings and sins of the past are made to stand out as distinctly as objects seen by flashes of lightning.

There are occasional sympathetic references to the work of other Christian bodies not within the pale of the Church of England, and the opinion is expressed that a better understanding with and comprehension of one another is imperative for the future welfare of England.

A sympathetic reading of these pamphlets ought to stimulate to prayer for the betterment of all forms of Christian faith everywhere and the forsaking of the sins and follies of the past. It should also encourage a larger hope for the future reunion in some form of Protestant Christendom.

A. H. S.

RELIGION AMONG AMERICAN MEN. WILLIAM ADAMS BROWN. *Association Press, 347 Madison Avenue, New York. G. \$1.50.*

This is a report of the Committee on the War and the Religious Outlook of which Rev. William Adams Brown is chairman.

The book is divided into three parts; Religion as revealed in the Army; the effect of War on Religion in the Army, and Lessons for the Church.

The facts revealed that the number of those having no religious faith was negligible; but the number who were active Christians and in vital connection with the Church was relatively small. The most outstanding fact that emerged was a profound ignorance of the meaning of Christianity and misunderstanding of the fundamentals of Christian faith.

The effect of the war was varied. With some it gave an added impetus to the Christian life. To others it was harmful.

The Lessons for the Church are extremely interesting and instructive. Every church member should read the book. It is

full of information and suggestions as to the best way to bring the Kingdom of God into the world.

The book is a most valuable contribution to the study of the problems of the Church and should have a wide circulation. It is free from irrelevant matter and carries the reader's interest to the close with an increasing comprehension of the subjects presented.

R. C. B.

THE ORIENT IN BIBLE TIMES. ELIHU GRANT, *Professor of Biblical Literature, Haverford College.* J. B. Lippincott & Co., Philadelphia and London. 1920. \$2.50 net. Octavo, xii + 332 pages. 30 illustrations and map.

"To help people who are interested in the Bible to see the Hebrews among their neighbors and to give a rapid unified impression of the course of events in the biblical world. To leave certain impressions of oriental civilizations with busy people of to-day." These quotations express the purpose of the book. The result is an interesting historical and geographical commentary on the Old Testament; a compend in succinct form of recent research along this unusually productive line of modern scholarship. The treatment is popular but accurate; the tone scholarly and devout. "It will be possible to appraise the civilization of the western world better when we know more of the buried East." Allusions and comparisons to modern life are therefore frequent and enlightening. Helpful suggestions for study are appended to each chapter. The lists of books would be much more valuable if specific page references or some guide to the relative value of the 150 volumes mentioned were given. The illustrations are excellent modern geographical photographs. The book is valuable for any serious but not necessarily technical student of the Old Testament.

P. R. B.

SOCIAL PROBLEMS IN THE EAST. FRANK LENWOOD, *United Council for Missionary Education.* London. 2/-

The writer approaches his subject in a broad, clear-sighted, and balanced way. While facing frankly the mistakes made by governments and missionaries, he shows much insight into the difficulties which both have to meet and shows how much both have accomplished. He makes some very practical suggestions as to the attitude of mind, and method of approach needed on both sides as we face together these problems in the East. It is a book we should like to have everyone who is working in the East in any capacity, read and ponder over.

E. G. J.

THE NARCOTIC DRUG PROBLEM. ERNEST S. BISHOP, M.D. *The Macmillan Co., New York.* G\$1.50.

In the main this book is a collection of addresses by one of wide experience with the effects of narcotic drugs. These are opium derivatives, and the problems arising therefrom are to be distinguished from those resulting from use of alcohol, cocaine,

chloral, etc. For many "addicts" the effect of this drug, which is often taken innocently, presents a real physical disease, which can only be treated by a careful study of each individual case. While the author admits there are certain depraved people who cannot be helped, yet in the majority of cases intelligent treatment can greatly benefit. To the author the greatest mistake is in always thinking of the use of narcotics as a vicious habit. He frankly states that the body should be built up before the drug is finally withdrawn. It is a good book for a layman to read, as it will help to an understanding of the real difficulty in the narcotic drug problem.

THE PROMOTING OF HIGHER RECREATIONS AND THE SUPPRESSION OF PROSTITUTION. C. V. YUI. 34 Nanking Road, Shanghai. Free in small quantities.

Written in literary style and abounding in classical phrases this little volume appeals particularly to the better educated Chinese readers. The pamphlet begins with the necessity of recreation, followed by a list of beneficial recreations such as art and sports. Wine, tobacco, and prostitution are then mentioned as striking examples of unhealthy indulgence. As a corrective to that, higher activities and hobbies should be cultivated. Finally the dangers of venereal disease to the body, mind, and character are mentioned in some detail. The article closes with a general appeal to all classes of social workers to a united effort in the suppression of social vice.

MARRIAGE AND HOME HYGIENE. C. V. YUI. 34 Nanking Road, Shanghai. Free in small quantities.

This pamphlet is essentially an essay on applied eugenics. It points out the fact that the home is the nucleus of the country, and that all social reforms must begin from the home. Successful homes depend on proper marriages. Hence the importance of a careful selection of consorts. Early marriages and close marriages among kin are particularly to be avoided. Violations of these two rules lead to a race of weaklings and degenerates as well as economic disaster. Although some bad traits are not inherited, yet if parents show them, they are apt to be imitated by their children. Hence character of parents is an important consideration in the selection of marriages.

SOCIAL PURITY DEPENDS ON RESPECT FOR WOMEN AND SELF-CONTROL. C. V. YUI. 34 Nanking Road, Shanghai. Free in small quantities.

This pamphlet abounds in statistical facts which eloquently prove the writer's points: which are that venereal diseases are world-wide; that most women who suffer from such diseases were infected by immoral husbands; that nearly all feeble-minded and deformed children suffer because of the sin of their fathers; that prostitution costs society enormous sums of money. For example the amount of money wasted in Shanghai on prostitution in half a

year is enough to redeem the railroads which have been mortgaged to the Japanese. The writer then proceeds to remove a few fundamentally wrong conceptions current among Chinese in Shanghai, e.g., that prostitution is essential to social and commercial success, that it is impossible to rid society of prostitution, etc.

SAINTS AND HEROES 教會名人傳. Translated by Y. Y. Tsu, Ph.D. Church Literature Committee of Chung Hua Sheng Kung Hui. Mex \$0.20.

Dr. Tsu has done useful work in translating these biographies of the fathers. The order of insertion is arranged by strokes. It would have helped much if an alphabetical list of names had been added. The style is Wenli. The subject is simple and informing and will leave an impression. Lives of great men are useful for edification. The Christian Church cannot do without the experience gleaned from the past. The public therefore would have been glad of a fuller treatment. The diversity of names in neologism shows the urgent need of a fixed terminology.

THE REMNANT. RUFUS M. JONES, M.A. *The Swarthmore Press, London.* 5/-

THE CHRIST OF REVOLUTION. J. R. COATES, B.A. " " " 2/6

Two additional books of the Christian Revolution series. In the former an attempt is made to interpret in an untechnical style and manner the idea of the "Remnant" and its functions and mission in the history of reforms. Going back first to Isaiah, the author then reviews some of the famous "Remnant" experiments, and finally considers the historical significance of the remnant idea and its value as a means of achieving social and spiritual gain.

By "Remnant" is meant the small minorities which have always existed, under various names and in differing circumstances, whose mission it has been to hold ideals before the Church and the world, to allure to purer and nobler faith, and lead the way. It is shown that these are of two general types (1) the rebel type and (2) the type which aims at reform within the body. Both these types have made important contributions to progress. In the author's opinion there is to-day a mission and service for such remnants in the reconstruction of the world and the re-statement of vital principles.

The title of the second book is startling; its purpose is best shown by the following extract from the author's preface: "This book is written in the belief that a careful historical investigation not only establishes the place of Jesus in history, but shows Him as the supreme contributor to the solution of the problems of human society, the leader of the revolution of man." It is shown that Jesus during His earthly life was keenly interested in the problems of the time, political, social, and individual, and it is the belief of the author that He is still actively engaged in bringing to completion those plans which He outlined in His brief bodily ministry, and which shall yet bring the perfect freedom for which mankind is longing.

I. M.

THE WISDOM OF SOLOMON. 所羅門智訓. Translated by MONTGOMERY H. THROOP, M.A., and HUANG YIH-TSIEU. *Church Literature Committee of the Sheng Kung Hui, 4 Minghong Road, Shanghai; Religious Tract Society, Hankow; Peking. Price 7 cents per copy.*

It is interesting to note that the Church Literature Committee of the *Sheng Kung Hui* has undertaken to give Chinese Christian students access in their own language to the apocryphal writings. This issue of the series has a brief, scholarly introduction, which together with the text is in clear, chaste, Chinese style. The chief benefit would seem to be the insight into certain otherwise puzzling New Testament passages, and the better understanding of the canonical book of *Ecclesiastes*.

J. L. S.

PHYSICAL EDUCATION IN RELATION TO SCHOOL LIFE. REGINALD E. ROOPER, M.A., *Published by George Allen & Unwin, Ltd., London. Price 3/6 net.*

Presents the author's ideas of what England needed five years ago and is still not out-of-date. He sees the situation as an educator and a physical trainer which is essential to the proper solution of our problems of physical education. The treatment is sane and practical, and is useful in countries other than Great Britain. The 116 pages are well worth the time of Christian educators.

J. B. W.

THE NEW SCIENCE OF ANALYZING CHARACTER. HARRY H. BALKIN. *Published by The Four Seas Company, Boston, U.S.A. Price, \$3.00 net, 281 pages.*

This book deals with important life problems. However, numerous popular generalizations about character reading that are current in connection with fortune-telling give the impression that the work is not scientific. There is interesting and suggestive matter in the book but not much that is of practical value in China. A great number of such books are appearing and they mark a step forward toward a science of character analysis. They have not achieved the goal.

J. B. W.

AN INTRODUCTION TO THE PEACE TREATIES. A. PEARSON SCOTT. *University of Chicago Press. G. \$2.00 net.*

In the preface the author says that the work is "Simply the outcome of my attempt, in connection with teaching contemporary history, to keep in touch with some of the principal developments of international affairs." This exactly describes the impression left on the mind of the reader. Mr. Scott read his morning paper, considered and weighed events and went to the classroom with his lecture. He stated the facts, amplified their significance; criticised their meaning and considered their scope. Thus we at once apprehend the value and worth of the volume. The author

endeavours to be just and fair in reviewing the causes that led to the war, and in weighing the many events that were of international significance. In giving an outline of the Treaty of Peace every clause is interspersed with criticism, and pointed remarks, particularly in respect to the U. S. Senate towards it, are made. It is his thinking aloud before the students. Much of what he says is ephemeral, many of his expositions and judgments are lasting. Whilst it is not a startling book, it is nevertheless one that is useful and will be a handy volume to refer to in reference to the history, the nations, and personalities of this eventful period. The divisions are well arranged and the writing is clear.

M.

SHORT HISTORY OF BELGIUM. By LEON VAN DER ESSEN, Ph.D., LL.D.,
*Professor of History in the University of Louvain. The University of
 Chicago Press, Chicago, Illinois. Pp. 198. G. \$1.50.*

To cover the whole history of even a small country, when that country was already a battleground of nations in Caesar's day is not easy to do within a small space. The book at hand solves admirably the question of how to set down a sufficient number of details to be interesting, while confining the narrative chiefly to the larger questions of national movements and relations. The half-tone illustrations of the famous churches, townhalls, etc., of Belgium are excellent. A chapter is added on Belgium's part in the Great War, entitled "The Great Trial," in which the main facts are stated with admirable proportion and restraint. The whole book serves admirably the purpose for which it was evidently written, namely to give a brief but yet complete and authoritative bird's-eye view of the course of the national history of one of the most important peoples in Europe.

H. K. W.

OVERLAND FOR GOLD. FRANK H. CHELEY. 272 pages. New York:
The Abingdon Press. G. \$1.50.

A boy's story, well-written; apparently an accurate description of the Colorado gold days. It has all the usual ingredients of tales of this kind, and might prove of greater interest to the Chinese who wants to read English than to the boy who has read much of the same sort. A clear, clean tale.

THE SUPREME SERVICE. *American Baptist Home Missionary Society, 23
 East 26th Street, New York. 6¼ x 5 inches. 85 pages.*

A report of an Evangelistic Conference of American Baptist Ministers. The aim of all the addresses is to deepen holiness in order to fit for service.

M. E. F.-D.

GARMENTS OF POWER. By FRED B. FISHER. *The Abingdon Press, 150 Fifth Ave., N. Y. Price gold 75 cents net.*

A small volume of 76 pages, divided into short chapters. The whole book occupies the time of a short sermon, for which one suspects it originally served. It is a mystical and fairly readable book although its illustrations and applications are sometimes rather strained.

X.

FLUTES OF SILENCE. *Meditations on the Inwardness of Life.* By LUCIUS H. BUGBEE. *Published by The Methodist Book Concern, 150 Fifth Ave., New York. Price U. S. gold \$1.00 net.*

This is an attractive little book of 173 pages and an excellent book to give to a friend, for you feel while reading it that it is too good to enjoy alone. One finishes reading the book with a sense of spiritual and intellectual refreshment. It is a book that "Allures to brighter worlds and leads the way." The author has fulfilled his own hope that the ideas presented "passing through his own thought processes have been minted by the touch of his own spirit" so as "to enrich the treasury of other spirits as coin that passes from hand to hand."

R. C. B.

BUILDING ON ROCK. By HENRY KINGMAN. *Association Press, 347 Madison Avenue, New York. \$.75 Gold. "Every-day Life" series.*

Several years ago the reviewer chanced upon a copy of Dr. Kingman's "A Way of Honor." The impression these sermons to students gave was that of freshness, directness, and sympathy with the mind of youth. Some crowded years have passed between that book and "Building on Rock." The latter takes full account of the tremendous events that have filled the interim. But, though there are indications that the "Every-day Life" book method was somewhat cramping to the writer, this presentation has the same vital directness and the same appreciation of the viewpoint of youth. One wishes that chapters like "Facing towards God" might have a wide reading by Chinese students.

H. C.

PREMILLENNIALISM: NON-SCRIPTURAL, NON-HISTORIC, NON-SCIENTIFIC, NON-PHILOSOPHIC. By GEORGE PRESTON MAINS. *The Abingdon Press, New York. Gold \$1.00 net.*

For those who are perplexed by this question, or who desire a brief and untechnical discussion of it with which to offset the insistently promoted propagandist literature of its advocates, nothing will be more satisfactory than this book of 160 small pages. It is not as exhaustive as Dr. Snowden's scholarly *The Coming of the Lord*, nor as drastic as Dr. Shailer Matthews' *Will Christ Come Again?* It is clear, concise, convincing, and constructive. It can be especially recommended for English-speaking Chinese, and ought by all means to be translated.

J. L. S.

BRIEF MENTION.

ANNOUNCEMENT OF THE PHILADELPHIA MEDICAL SCHOOL, being the Medical Department of St. John's University, Shanghai.

BULLETIN OF GINLING COLLEGE, NANKING, CHINA, 1920.

We note that the College has secured a site of 30 acres and is planning to put up a group of buildings in Chinese style.

THE WORK OF COLOURED WOMEN. Y.W.C.A. 1919.

Illustrated account of work for coloured women showing how modern conditions are affecting them and how the Y.W.C.A. has planned to meet them. A fine instance of inter-racial co-operation.

THE CHURCH OF THE NEW TESTAMENT. Rev. W. F. Rowlands.

This is a paper read during a recent "Retreat" of the London Mission Staff in North China. It deals in an interesting way with the fundamental ideas of the Church. It would be good for those who desire to understand the congregational view-point.

Correspondence

THE TWO EMPHASES.

To the Editor of

The Chinese Recorder.

DEAR SIR :—The question asked under "Notes and Queries" in your May issue, "Where should the emphasis be put on the Christian message?" is of the most vital importance.

Dr. Stuart's reply is in the main an answer to the quite different question, "What aspect of the Christian message do the Chinese regard as politically and economically the most useful to them?"—a question, moreover, of much less importance.

The Christian Church has long been presenting two alternate emphases to the world, so long indeed that they can be judged by results. The one has always

stressed those spiritual, eschatological and individual aspects of the Message which are undoubtedly very urgently stressed both in the New Testament and throughout the mighty history of evangelical Christianity. The other emphasizes the moral aspect of Christianity, its value in the present and to the community. The first is content to take up the cross in an unpopular witness, and produces martyrs willingly deprived of civil rights, but glad to maintain thereby spiritual privileges. The second produces politicians insisting upon their civil rights, but less careful of the spiritual inheritance and of its inspired charter. The first has been abundantly vindicated by the greatest human movements in history. The second is the experimentally

ignorant and unaccredited child of Modernist thought. The first was the emphasis of Wickliffe and Luther, and was responsible eventually for the Puritan element (best and greatest) in the British and American commonwealths, laws, and character, which are still the saving salt of mankind. The second was the emphasis of Erasmus. It has produced nothing but a speculative literature. Even as literature and propaganda it is a parasite upon the other. It borrows its terms and its methods, and even claims its triumphs. But when it speaks of the power of the Spirit, the Christian dynamic, personal consecration, etc., it means other and lesser things.

If it be true to say of the Chinese, "nor are they interested in individual salvation from any future consequences of their sin, or even from any conscious sense of sin," then that is the fault of their teachers. So is the allegation that the source of the Christian dynamic interests them less than the fact. The source is vital, and should be emphasized as the root of the whole matter. But that source, it is true, lies in "the unseen world," along with other "superstition." One wonders what Wesley, Moody, and Finney would have made of the phrase, "personal consecration for social service." The terrible problems of China and of the whole post-war world supply a bitter commentary on the whole sad mistake. Long before the war, we were told by our Modernists that the next revival would be a social one, not a spiritual, as more befitting the times. Well, the social revival came. The Anglo-American form of it was revolutionary industrialism. The German

form was Kultur. The Chinese form was the most futile revolution in history, though our Modernists hailed the birth of the Republic as the brightest event that had ever dawned in China. In revivals, "the old is better."

Yours faithfully,

C. H. COATES.

China Inland Mission,
Chefoo, 20/6/1920.

SALARIES OF CHINESE WORKERS.

To the Editor of

The Chinese Recorder.

DEAR SIR: Regarding Prof. T. C. Chao's readable article in your June issue may I ask space for a few lines on the salaries of Chinese workers? That many of these honored fellow-workers have been, and are, underpaid, is clear, and the matter should be carefully considered by us all, with a view to action. Prof. Chao's budget of \$61 per month probably applies to Shanghai, Canton, etc., and for such centres it is, I judge, a fair one. But such a salary in many inland centres would place the man far above the middle or upper-middle class, which is surely undesirable in average cases. I venture to suggest that *the ordinary income* (I do not say only the salary) of teachers, accountants, and the head salesmen in medium-sized shops, in any given city, is a fair criterion of what the local church (or, possibly, the Mission, *pro tem*) should pay the Chinese worker. More, tends to lift him out of that sympathy with his congregation that is so essential,—less, to handicap him in many ways. This is, I take it, the approximate standard (not always attained to) of the home

churches. The exceptions to it prove the rule. Further, surely the New Testament, history, and experience teach that it is right and wise to link up self-denial and sacrifice with the life of the Christian worker. And if he is not happily willing to live on less than he could make in business, or other callings, the Church will probably be richer without him. It is dangerous to growth and character to make the path of Christian service easy and attractive, and if we do it we shall probably lose the best men. The average foreign missionary is not generally paid as highly as his business compeer.

In closing, may I go off to another subject, and express my strong approval of Mr. Brockman's words (page 423 of JUNE RECORDER) that we missionaries are out here *not so much for the Church as for China and her millions*. This, I judge, is clearly the position of our Lord, who labored not so much for Jew or Church as for the mass of men—"the common people."

Yours, etc.,

DISCIPLE.

June 14, 1920.

DRESS REFORM.

To the Editor of

The Chinese Recorder.

DEAR SIR: Most of us missionaries, when we get to thinking seriously about the fruitage of our labors, are forced to admit that the results are far less than we had hoped for. Various reasons are given for our shortcomings. Some people blame the depravity of the Chinese; some blame the methods of mission work; some seek the remedy in cultivating a deeper spiritual life.

But I wish to call attention to a very important consideration that is often overlooked. It is that we should practise seeing through Chinese eyes and hearing through Chinese ears. If we could faithfully cultivate this habit, surely we would greatly reduce the hindrances to the furtherance of the gospel. Two things are necessary; first, that we take the trouble to ascertain how the Chinese feel about things; and, secondly, that we take the trouble to adapt ourselves, as far as possible, to their views.

There is no excuse for the assumption that of course our ways are better than their ways; and there is no excuse for the notion that since we cannot possibly suit every one we may as well just suit ourselves. Since we have made the big sacrifice in coming half way around the world to bring the gospel to these people, let us go on and make the little sacrifices involved in becoming all things to all men.

Let us consider, as one concrete illustration of this principle, the question of women's dress. We all realize that the Chinese idea of modesty and self-respect requires that the clothing conceal the body. But the idea seems to prevail in "the more highly civilized lands" that the object of dress is to expose the lines of the body and attract attention to the form. We need not in this connection ask how scantily one may be dressed and still escape being considered immodest in the homelands. But we are concerned with the question as to how the Chinese expect to see people dress who come here to be their teachers and exemplars. Obviously their respect for us must be diminished

if they see any of our women-folk violating their standards of modesty. The impression made by our preaching and teaching may be vague; but the impression made by an improper style of dress is lasting. We cannot stop to tell them that this is the style that is approved on the other side of the world; and what good would come of it if we did?

Furthermore, there is no denying the fact that the sight of a woman thus immodestly attired tends to arouse lascivious thoughts in the minds of decent

Christian men. What then must be the effect on evil-minded Chinese men? To raise the question is to answer it. It is our business to help the Chinese to become spiritually-minded, and it is essential that we merit their respect and approval. This is not a matter of personal taste, but of vital moral import. It is because I feel certain that this is a matter of serious consequence that I ask you to give space in the *RECORD* to its consideration.

Respectfully yours,

J. P. DAVIES.

Missionary News

SUMMER VACATION SCHOOLS AND ELEMENTARY EDUCATION.

The basic educational need of China is not more colleges and universities but more elementary schools; common schools for the children of the common people. There are roughly sixty-five million children of school age in China and there are more than sixty millions of these without schools, without school teachers, and without school books. That is the frank admission of the Department of Education. Christian missions have been forerunners in the work of education in China but even in their case it is a question whether the proper emphasis is put on the elementary school. There should not be less colleges but there should be more kindergartens and primary schools.

This is a task for true Chinese patriots. The seventy thousand students of China are fired with a new patriotic consciousness!

With what weapon shall they combat the dangers that threaten China's existence? This is our answer. Let every student devote the summer vacation of two months to teaching ignorant children as a constructive protest against existing conditions. Let them not only open seventy thousand elementary schools during the summer, but conduct a propaganda among the people in favor of the establishment of all-the-year-round schools for children everywhere. Let them teach patriotism and health and salute the Chinese flag each day in these schools.

This movement has begun among the mission college students. Over six hundred students have volunteered their services this summer in the colleges of Canton, Swatow, Fuchow, Ningpo, Hangchow, Shaoing, Tsinghua, Shanghai, Soochow, Nanking, Tientsin, and Peking. With rare exceptions they ask no salary. It is not an

economic proposition, but the outcome of a new patriotism which, with the Lord's prayer and the New Testament, will carry the Chinese flag and the Chinese national song into every village and community the students can reach. They began it last year on a smaller scale but with the result that some communities were stirred to provide schools all the year round. Manuals are already being prepared for use in the schools and in training the volunteer teachers. When the whole force of seventy thousand students is enlisted in this kind of a "strike," with its watchword, "A school for every child in China," far-reaching constructive influences will be felt through the whole nation.

Dr. BOVILLÉ.

STUDENTS AND MINISTRY.

During the week of May 16 to 22, 1920, special attention was given to recruiting student volunteers for the ministry under the auspices of the Student Volunteer Movement for China. Every pastor in China, and 1,000 missionaries received suitable literature. The plan was unanimously approved, and recommended as an annual event. The first eight reports received totalled eighty-nine new volunteers. Many personal interviews were held. The testimony of the reports is that the chief difficulty is economic. An old problem, that of having the student volunteer movement include Christian workers in other callings, men as well as women, again appeared. Three college girls sent in volunteer cards expressing their desire to go as evangelists to Yunnan. This week of recruiting shows that the strongest students will

give their lives to the ministry in spite of all obstacles if it is rightly presented. More important than the actual decisions made during this week, or arising out of it, was a renewed recognition by the Church and students of the rightful claims of the ministry upon Christian students.

HEALTH CAMPAIGN IN FOOCHOW.

During the week of June 7 to 12, 1920, which is just previous to the cholera season, the Y. M. C. A. and Y. W. C. A. of Foochow conjointly promoted a health campaign. Demonstrative lectures, moving pictures, daily parades and distribution of health literature were the principal methods. In ten different places, including halls, churches, guild-halls, athletic fields, etc., illustrated lectures were given on a rotating schedule. It was estimated that during the week 73,000 people saw the moving pictures and 14,500 the lantern slides. The daily parade with its floats attempted to apply health principles. This consisted of four to five hundred people, and during the week covered more than ninety per cent of the streets of the city. Possibly 210,000 people viewed this parade, and gained help therefrom. Daily articles on health were published in all eleven newspapers. The Y. W. C. A. divided the city into seventeen districts, and reached 23,900 women and girls through the meetings they held. In all 235 different meetings were held. At least 2,380 different people gave volunteer service towards this Health Campaign, of whom 580 were under the Women's Committee. These volunteer workers included all types of

people from officials down to the youngest student, who served as a boy scout in the parade. The entire campaign reached approximately 320,000 people. Some practical results were seen in that meat, food, and fruit shops installed wire screened cupboards along the lines suggested in the parade floats.

It was a splendid instance of co-operation on the part of Christians and others for the general welfare of a great city. Dr. W. W. Peter and Dr. Clara Sargent, both of the Council on Health Education, assisted in the campaign.

GAMBLING IN HANGCHOW.

A survey of lotteries has been conducted in Hangchow under the auspices of the United Evangelistic Committee. It was found that twelve different kinds of lottery tickets are sold in the city from organizations all working under deceptive titles, purporting to raise funds for benevolent or public purposes. Of the tickets which vary in price from \$1.00 to \$6.00, 51,800 are sold monthly in Hangchow. For these there is paid \$142,300 or a per capita tax on the whole population of Hangchow of \$2.14 monthly. A total of 319 distributing places was found; in addition to these, the tickets are handled by peddlers. Old and young, men and women, indulge in this gambling. On an average of every two days there is a prize distribution. It is estimated that the local profit in handling the tickets amounts to about fifteen per cent. It is estimated that the turn-over in tickets in Hangchow is about one-eighth of that of the whole country, and that the total monthly cost of lottery tickets

throughout China, is about \$1,114,000 per month. The United Evangelistic Committee is preparing three appeals on this matter, one to the Provincial Assembly, one to the Military and Civil Governors, and another to Peking. They aim among other things to protest strongly against this method of raising public funds. They are also getting the Lawyers Association, the Educational Association, and the Chamber of Commerce to join them in the fight. Further particulars can be secured by writing to Dr. Robert F. Fitch, Hangchow.

CANTON ANTI-GAMBLING CAMPAIGN.

For two years the Christian forces in Canton have been trying to move against gambling. This evil is controlled by a syndicate which pays an annual licence fee of six million dollars, exclusive of bribes of about two million. Of the money which goes over the tables the gambling houses receive ten per cent; in one year therefore they must handle \$60,000,000. The additional cost of entertaining, wages, and salaries must be added to this. It is estimated that at least \$120,000,000 is annually passing over the gambling tables in a province of 23,000,000 people. There were found to be about 400 fantan houses established at strategic points: 3,200 men were actually seen within twenty-four hours to enter the doors of one of the most popular of these. A business man gave it as his opinion that no business house has escaped having some employee betray confidence through gambling. To attack a syndicate like this is no easy

task, and it has taken time to overcome the natural fear of violence; one editor was actually shot for protesting. But slowly and persistently a few of the leading spirits have worked on. The movement gradually gained momentum and finally an organization of delegated church representatives was, after two meetings, effected. This organization held a demonstration, which while unorganized produced a profound impression. Among others a speaker of the Senate helped stir up enthusiasm against this evil. In all its efforts this organization has not published any names of persons, but has worked under the auspices of the Christian Church as an entity. Experience helped decide as to the best thing to be done, and early in 1920 plans for a general campaign against gambling were adopted. The Young Men's Christian Association was the headquarters for the movement, and its general secretary, Mr. S. C. Leung, president of what is called the "Christian Anti-Gambling Society." Gradually public opinion made itself felt; and the growing movement was endorsed by government, mercantile, and educational leaders. The campaign was finally carried through with tremendous success. The aim was to enroll 100,000 members;

each one was to pay a fee of ten cents, and to take a pledge not to gamble. During two weeks over 1,800 men and women participated in this campaign; over 50,000 have enrolled as a result of their efforts, with twenty out of the fifty-eight teams still to report. Many striking posters were displayed all over the city. One of the daily papers published an appeal to the Confucian Society in the city and province to organize a Confucian Anti-Gambling Association which should secure 700,000 members. All schools gave a three days vacation in order that the students might participate in the campaign, the city being divided into nine districts, each of which was worked by one or more of the schools. It was noted that the labouring class responded more fully to the movement than the merchant class. The whole movement has demonstrated the strength of Christian church leadership and influence, and also that in China moral public opinion is a feature easily aroused and all too little used. The gambling syndicate fought in several ways and conducted a propaganda on its own account.

Here is one way of providing an adequate outlet for the patriotic feelings now surging through the Chinese.

New Methods

The only effective new method used here during last year was teaching Phonetic Script which brought a number of new inquirers.—D. F. PIKE, Tuhshan, Kwei.

In November last 150 Chinese Christian workers canvassed the

city from house to house with Christian literature. Then we held a month of evangelistic meetings. For eleven nights I spoke each night on The Death of Jesus on the Cross for our sins. During these eleven meetings over 600 signified a desire to follow Christ, and later before

the end of the month, 800 names and addresses were given.—
R. A. JAFFREY, Wuchow.

There is one new idea about self-support. Our very few women in the Church have come together once a week for needle work, and the result of one year's work is \$28.00 which is used for various needs in the church as the women members vote. The women are all poor, but work and pray.—I. AETZELL, Siaoyichen, She.

We send out our mature students two by two during summer vacation, into the villages that are calling for preachers. The effect has been marked! The students learn the joy of preaching the Gospel. Numbers have through this given their lives to this ministry. The towns visited are led to organize for regular church work. The boys work for their board only.—
E. H. SMITH, Ingtau, Fukien.

I have found the Y. M. C. A. method of conducting English schools quite successful. I expect the Chinese teacher to earn his salary and allow him all the

tuition. The teacher does the preaching. One of the teachers has secured a foreign trained Chinese doctor and conducted a dispensary for three years without any cost to the mission. The plan is to get the Chinese to conduct a mission station and the mission only furnish house and school equipment.—C. F. HANCOCK, Taichow, Ku.

Some missionaries of the C. I. M. here use tents—preaching in a way which appears to me new in its methods, and which has had very fine results. A large tent holding 400 or 500 people is set up near the village or town the evangelists wish to reach. Continued services are kept up for a fortnight or so before the tent is taken on to another place, while often on the removal of a tent the village people open rooms for services themselves, that the work may be carried on. There are large attendances—friendly spirit and many inquirers. A partition has been arranged in the tent, so that women may have their separate meetings.—M. SHEKELTON, Si-anfu, She.

Gleanings from Correspondence and Exchanges

The Methodist Episcopal Church has decided to raise the salaries of its missionaries in China fifteen per cent on a Mexican basis.

The Methodists are to have three Bishops in China: Bishop Lewis at Peking, Bishop Birey at Shanghai, and Bishop Keenney at Foochow.

✓A new edition of "Student Ministry to Children," the

Daily Vacation Bible School book, has come from the press, and is available for those desiring it. The Mission Book Company will handle it.

We learn from the Hangchow Community News that the Hangchow Social Service Committee is preparing to open thirteen summer schools in the city along the lines proposed by Dr. Boville of the Summer Vacation Bible School Campaign.

Since the San Remo decision, the Jews are discussing plans for the establishment of a Jewish Commonwealth in Palestine. For this they hope to secure the support of millions of Jews. They propose to develop Jewish educational systems to this end.

Already the Jews are facing the problem of their relation to the Arabs in their National Homeland. It is proposed in some quarters to raise the standard of living of the Arabs, so that they and the Jewish settlers can meet on common cultural and economic grounds.

After long and careful study the General Conference of the Methodist Episcopal Church at Des Moines has refused the basis of unification between the North and the South as proposed by the Special Commission. This does not, however, mean that the attempt is to be given up.

The Foreign Department of the Methodist Episcopal Church adopted a resolution heartily endorsing the China for Christ Movement in its purpose to correlate and strengthen the various Christian forces in China, and to present Christianity with the utmost cogency as to the solution of China's problems.

In the annual report for 1919 of the National Bible Society of Scotland we learn that owing to loss on exchange the circulation in China has been reduced by about one half. The Directors report a further decrease, during the year of 418,577 Scriptures,—making a decrease in the last two years of 916,780 Scriptures.

For the first time in 2,000 years the Trumpet of Hope was blown in Jerusalem on receipt of

the news of the restoration of the Jewish National Homeland. The Chief Rabbi of Jerusalem assumed the responsibility of the sounding of the Trumpet. One speaker from the pulpit said, "We are not sounding the Shofar as a sign of suffering, but as a sign of the coming of the Messiah."

The Synod of North China held its regular triennial meeting at Weihsien, Shantung, from May 28th to June 1st. Twenty-odd delegates were in attendance, and of these only six were foreign missionaries. The Synod comprises the following Presbyteries:—In Shantung: Weihsien, Tsinan, Shan Kiang, Kiao Tung. In Chihli: Peking. In this Synod there are 83 ministers of whom 47 are Chinese, 89 churches and 19,375 communicants. The total contributions from 1917 to 1920 were \$40,417.

The only organization of the Young Men's Christian Association in the Province of Szechwan, with its 80,000,000 people, is at Chengtu, but its influence has spread throughout the Province, and the demand for similar work has been so great that many small organizations have sprung up in the attempt to meet the need. Ten years ago the Association was practically unknown in Szechwan, yet recently, in a month 947 members, of whom 677 were new, were brought in.

The Gospel of Luke in National Phonetic Script is now ready. The transcription of the book into Phonetic has been prepared by Dr. Sydney J. Peill. A system of marking the emphasis or stress of a phrase or sentence is used as in his Kuan Hua Tzu Mu books. Words

which in intelligent reading would be stressed have the tones indicated by an asterisk, while other tones are marked by the usual dots. Orders may be sent to the British and Foreign Bible Society, 17 Peking Road, Shanghai.

From the short report of the China Inland Mission given in *China's Millions*, June 1920, we learn that losses incurred during the war have been made up, so that the total number of missionaries now stands at 1,081, four more than that of any previous year. The missionaries work at 243 stations and 1,500 out-stations; in the number of these centres of work there has also been an increase during the period of the war. During five years the Mission's income in gold has practically doubled, but rates in silver have really given the workers on the field less than that of previous years. For the last two years the baptisms have been over 2,000 a year. During its history, in all 76,999 have been baptised.

The Wu Dialect Language School has just closed its first term of five months. There were enrolled 23 students who came from Soochow and Shanghai and represented five different missions. It is hoped, however, that the school will serve the whole Wu district, including Changchow, Shaoshing, and Ningpo. The methods followed are similar to those employed in Peking and Nanking. The attempt was made to teach the Soochow dialect as modified by the Shanghai and avoiding local peculiarities. The next term opens October 1st, the tuition fee for the three terms being Mex. \$150. It is hoped that

those desiring to avail themselves of the school, which for the coming year will be under the general oversight of Dr. A. P. Parker during the absence of the Dean, W. D. Nance, will communicate with Dr. John W. Cline, Soochow University.

Echoes from the General Methodist Conference at Des Moines, held in May 1920, make interesting reading. Resolutions of protest against the policy of Japan in the Far East were introduced by the Chinese Delegation, and discussed at great length. A substitute for the original resolutions was finally adopted. This was a clear note of recognition of the international rights of all peoples. "The lamentable outrages in Korea" were deplored, and the Japanese Government was called on to put a stop to those abuses which still continue under the new administration. Sympathy with the Christians who have suffered was also expressed. The two following vigorous clauses were included:—

"We protest against the encroachments upon the territory of China, by whatsoever nation performed, and against the moral wrongs to China by the importation of Japanese women for immoral purposes, by the increasing trade in opium and morphine, carried on by Japanese merchants with the backing and assistance of American and British firms, and by the permitted growth of the poppy by the Chinese themselves. We call upon all the governments concerned to devise and execute effective measures by which their nations shall be prevented from contributing to the degradation of a vast population."

"We are profoundly indignant that the manufacture of intoxicants now outlawed in the United States, is being transferred from this country to the Orient, and

we ask the government of the United States to permit no commerce in intoxicants to be carried on under the protection of its flag in foreign lands."

Personals

(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTH.

JULY :

11th, at Yihsien, Shantung, to Mr. and Mrs. Wm. E. Winter, a son, John Bezaleel.

DEATH.

JUNE :

4th, at Peitaiho, Chi., Charles Twite Sturt, only son of Mr. and Mrs. R. W. Sturt, of tonsillitis and bronchopneumonia, aged one year and seven months.

ARRIVALS.

APRIL :

25th, Mr. and Mrs. McCloy and family, Y.M.C.A. (ret.).

MAY :

24th, Mr. and Mrs. C. H. Robertson and family, Y.M.C.A. (ret.).

JUNE :

1st, Miss Mary Watrous, M.E.M. (ret.).

4th, Archdeacon H. S. Phillips, from England.

20th, Miss M. Swanson, (Scandinavian Alliance Mission) from N. America.

24th, Mrs. A. J. Mills (ret.).

DEPARTURES.

MAY :

9th, For United States, C. W. Harvey; Mr. and Mrs. F. S. Brockman, Y.M.C.A.

29th, For United States, Mr. and Mrs. S. E. Hening and family; Mr. and Mrs. E. A. Turner and family, Y.M.C.A.

JUNE :

5th, Dr. C. G. Trimble and children, M.E.M.

6th, For United States, Mr. and Mrs. Elliott and family; Mr. and Mrs. E. M. Hayes and family, Mr. and Mrs. O. R. Magill and family, Y.M.C.A.

12th, Mrs. Lydia Wilkinson, M. E. M., Mrs. H. E. Dennis and children;

Mr. and Mrs. E. H. Caskey; Mr. H. M. Wagner, Y.M.C.A.

22nd, For U. S. A., Dr. and Mrs. G. G. Stuart and child, M.E.M., Mr. B. B. Wilcox; Miss C. A. Potter, Y.M.C.A., Mr. and Mrs. Donaldson, A.B.F.M.S., Rev. and Mrs. J. V. Dawes, S.B.C. For England, Miss A. C. Kirkland, B.M.S., Miss E. M. Wagstaff, W.M.M.S.

24th, For England, Mr. and Mrs. F. D. Learner and child, C.I.M.

30th, For U. S. A., Mr. J. M. Vorys; Mr. R. W. Seitz, Yale Mission.

JULY :

4th, For U. S. A., Mrs. Little and family, P.E.

5th, For U. S. A., Rev. and Mrs. Kean, P.E.

6th, For U. S. A., Rev. F. D. Scott; Dr. and Mrs. Elterich; Miss Elterich; Mr. and Mrs. Small, P.N.; Rev. and Mrs. J. G. McGinnis and family, P.S.; Rev. and Mrs. W. L. Beard and family, A.B.F.M.S.; Miss E. Corriher, P.S.; Miss D. Zimmerman, A.B.F.M.S.; Mr. and Mrs. J. W. Dieterich, M.E.F.B. Miss Catherine Vance, Miss Elcy McCausey, Miss Ada Grabill, Miss Katherine Williams, Y. W. C. A. For Canada, Miss E. McIntosh. For England, Mr. and Mrs. Stark, and Misses F. Cole, J. G. Gregg, and E. O. Trench, C.I.M.

8th, For England, Miss J. M. Smith; Miss R. J. Bellinger, J.C.M., Mr. Kee, P.E., Mr. A. J. Britland, Peking University.

10th, Mr. and Mrs. Hubbard and family, Y.M.C.A.

11th, For U. S. A., Rev. and Mrs. J. Behrens, E.A. For N. America, Miss M. E. Soltan and Dr. Jessie McDonald, C.I.M.

12th, For Australia, Misses M. Batherham, and E. M. Parr. For New Zealand, Rev. and Mrs. F. Worley, C.I.M.

18th, For U. S. A., Miss Abby Shaw Mayhew, Y.W.C.A.

19th, Miss Clare Starkey, Y.W.C.A.

23rd, For U. S. A., Mrs. A. H. Mateer, P.N.

